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THE BEST GIFT.

BY MRS. ANNIE E. THOMSON.

Within the quiet of a room
A soft voice broke the air,
As, in her youthful grace and bloom,
A maiden knelt at prayer.

"Blest Father, give me fame," she cried;
"I ask the gift of Thee;
And naught of all Thou hast beside
Could yield such joy to me."

God lent His ear; the prayer was heard,
And power was given, and fame,
For thousands, with her music stirred,
With rapture spoke her name.

But cold, and lonely as a star,
She sat within her home,
And heard their praises from afar,
And longed for peace to come.

Again within that quiet room
Her soft voice stirred the air,
As, in her loneliness and gloom,
She knelt in earnest prayer.

"Blest Father, give me love," she cried;
"I crave the gift of Thee,
For what were fame, and power besides,
If love's withheld from me?"

God heard her prayer; and love, as true
As heart hath ever known,
Made all her skies to beam with blue,
And on each pathway shone.

"How sweet the gifts, O Power divine,
Thou 'st made on me to fall;
It is enough; fame, power are mine,
And love doth crown them all.

"In sweet content my days shall go;
My cup with joy runs o'er;
While o'er me bends Hope's radiant bow,
And spans each distant shore."

But sorrow came, and pain, and woe,
For one was called above.
Oh! vain were fame and honor's glow,
And vain were earthly love

To soothe the anguish of her soul,
Or stay her bitter tears.
"Oh, who away these clouds shall roll?
And where 's the voice that cheers?

"And where 's the peace that now I crave?
Earth! hast thou aught for me?
Or must I find within the grave
What here I fail to see?"

Sweet, through that lonely, darkened room,
Where low she knelt in prayer,
Enwrapped in wretchedness and gloom,
A whisper thrilled the air,

And, like a strain of music woke
At midnight on the sea,
These words unto her ears were spoke:
"Ye weary, come to Me;

"Your griefs I 'll soothe; your wounds I 'll bind,
Your bruised heart make whole;
Peace thou shalt have, and in Me find
Rest to your troubled soul."

With face illumed she raised her head;
The wintry storm has passed;
The dove of peace its wings has spread
Above her soul, at last,

For she had found, amid the rift
That lit grief's stormy sky,
God's peace — that pure, divinest gift,
Whose light can never die —

Better than earthly fame, or power,
Or aught this life can give.
Send me, O God, this priceless dower,
That in its light I live;

So, in the storms that 'll some day break,
And in the griefs I 'll see,
I 'll feel its warmth, and joyful take
Its sweetness home to me;

And, from the faces hid away
Beneath the valley sod,
I 'll catch the glory of that ray,
The boundless peace of God.

Delaware, April 18, 1875.

FEATHERS FROM A FLYING WING.

BY GILBERT HAVEN.

It is long since these feathers dropped on these columns. Not that the wing has been resting; it only rests as the bird, who sleeps as he floats and flies. But it has come so near you that the wing was itself visible, and so its feathers seemed to be more in place in their natural position than lying on these pages. Yet, visiting these haunts, from which I once wrote on the editorial columns, caught by a break in the trains in this out-of-the-way and in-the-way station at Palmer, I beguile my moments, partly with sleep, partly with reading, and partly with talking, near my old haunts in the HERALD, if I cannot in them. Like Lamb, when he had by force given up his tobacco, I dwell near the editorial chair, as he near the smokers, "an unconquered Canaanite."

It seemed impossible, at the Vermont Conference, not to note the increase of young men, in numbers and culture, and the departure of the elders. Though ten years have not passed since first we visited that body, a great change has passed over it. Not a few of the fathers and brethren have vanished away. Most notably we miss the still living forms of Brothers Ray and Coxe and Titus and Luce and Gill; but elsewhere they are shining, and so Vermont feeds the land with men, as her hills feed it with clouds and refreshing rains. But rugged oaks yet remain, Brothers Merrill and Kidder not the least. Brother Bullard, the ancient and honorable head of the body, jocosely remarked that he could say as the Commodore did of the old Constitution, that "though it was somewhat disabled, there were not a few good fights in her yet." Could he get at the Troy Conference, and re-grapple with it on the boundary question, it would find there was good fighting stuff in him yet. That effort should yet prevail. The State is hampered in its educational matters, and in its general and united ecclesiastical development by this division. The western side is no more Methodistically sundered internally from the eastern than it is Congregationally and Baptistically, and politically and socially. Yet these religious bodies all abide together, and the politics and society of the State are a unit.

One of these Churches announced, through its fraternal delegate, that it was to hold its next Convention at Bennington, and asked this Conference to appoint a delegate. Yet to do this it must send a member of its body to represent Vermont Methodism at a place occupied by a preacher of another Conference. Surely that intrusion shows which way Vermont Methodism should tend. Let the great and grand Conference that holds this portion in hand generously dower this State-body with her own members. I hope Father Bullard may live to see the day when Vermont Methodism shall be one in Conference connection, and that it may happen so soon that he may live long after that consummation.

This boundary question, as far as the eastern portion of our Church is concerned, needs a thorough overhauling. There is a marked difference between the North Atlantic coast and all the rest of the Church. Eastern New York and Massachusetts and Connecticut are as misshapen, Conferencially, as it is possible to be. The same power that arranged Central and Western New York so wisely should, at its next session, do like service for Eastern New York and New England. The amputated and newly ligamented may squirm and "take on" fearfully, in the operation, but the end is salutary, peaceful, and prosperous. A brother told me that when tortured by a burning glass, frying out corrupted flesh, he said to his doctor that he was thankful he was a Methodist, and could "holler." But he stood it, and will get well, I hope, for the standing it. So will it be when Eastern Conferences conform to State lines rather than to the old journeyings of itinerant pioneers.

But I have got a long way from the men of the mountains in looking at this mountain of boundary folly. It is too late to come back to them, and so the semi-fathers and their comely sons must remain unsung. It breeds and imports a fine stock of men, of which other regions are not slow to take note, and to buy up. Go here, ye who want the best horse, or the best ministerial rider, at half price!

The Vermont Conference, like all the rest, has an elephant in the shape of a seminary; $100,000 is its value, and $50,000 its indebtedness. Fortunately a will gives it the means of paying the interest on $30,000, but leaves a debt of $20,000 to be provided for. Is there no rich Vermonter at Boston, or elsewhere, who will advance the amount, and lift this heavy burden from these young shoulders? The school is doing admirable work, and could it be placed in financial liberty would be surpassed by none. Its teachers are accomplished. It sends ten graduates this year to college. It would have a large attendance could this terrible pressure be removed. Will not these natives elsewhere, clerical and other Church-members, and others, "lay to a helping hand," and give this Conference sweet release?

What a cry rings out over all the Church for money! What is to be done with our vast enterprises already undertaken without money? Every secretary iterates and reiterates the cry. On every hand opportunities call for a starting or an establishing help. Shall they languish and perish? The Church is not poor. It was never so rich as today. Its property is hardly less, if it is not more, than one thousand millions of dollars. Our Church has that valuation in the tax list of the assessor. And yet our choicest enterprises of education, of missions, of church-building, sink, and well-nigh die. Can nothing be done to rectify this wrong? We do not a mill per year tax on our capital for the world's Christianization, outside our own parishes. One tenth of one per cent. on one thousand millions is one million of dollars. That we do not raise, as a Church, for all work not belonging to the church where we worship. In local matters our people are not, as a whole, covetous. But far different is it with foreign matters. This should be rectified. The last ritual made the members, on entering the Church, pledge to give of their means, as God prospered them, to the furtherance of the Gospel. Should not that pledge be carried out? Why would it not be wise and right for every member to subscribe his property to a Church assessor, and all the boards and charities, through their representatives, meet and decide how much the Church ought to raise for all its work that year, and then assess this by a Church tax upon their members? Of course such a tax is not collectable by law. It is of moral and ecclesiastical force, as was that agreed upon by the early Christians, and which Barnabas kept, and Ananias and Sapphira, to their terrible and swift destruction, refused to observe.

One per cent. of such an assessment, or apportionment, would give the Church seven to ten millions annually. Another one per cent., for home use, would build all our local churches, and support all pastors far better than today. By such a simple process we should get rid of begging and beggars of every sort — a no small deliverance. We shall see it, if not nigh; we shall behold it, if not now. The Church is a business institution, as much as the State. It does business for eternity and for heaven. We have remanded all the demands of the State to constituted authorities, and accept their decisions as irrevocable. Let the Church accept the same simple, common-sense, Christian course. It is the co-ordinate of the State, of higher end and aim. Let its claims be as properly adjudicated and as honorably paid.

If this course was initiated we should soon raise a generation that would accept it. Every institution of Methodism, every Church charity of to-day is less than a century old. Yet how strong they are. Let this be begun, and it will grow as wisely, and as well. Our Discipline has laid down the law. Shall we not take the next step, and proceed to put it into practice? Voluntary submissals to such assessment is possible and easy. If begun, they will embrace the young, and not a few of the older members and ministers will enter these lists gladly — for they will be relieved by it. So will many a member. The education of the young will be in this direction, and Church boards of assessment and collection will make this duty, now so chaotic and dilatory and disagreeable, among the quietest, easiest, speediest and pleasantest of Church actions. All this my good-natured successor may call impracticable; but if he will only consent to advocate it, and to push it, I care not what he calls it. It will prove a success.

Well, really, I did not intend to get into this disquisition on money. But how could I help it? Sitting at the table of my excellent host and hostess, Wm. Russell, esq. and lady, this subject turned up. At that table were two secretaries, a president of a university, and the Presiding Elder, Brother McAnn, on whose head seems to chiefly rest this Montpelier burden. Was there no hunger about that board, which no well spread table, except a banker's, could satisfy? *Auri sacra fames* — not accursed, but sacred thirst of gold it all was. Not one sat there seeking gold for self — only for Christ and His glory. How shall it come? Ask, think, pray, and act.

The other flights we would essay are put over. The hour for sleep has come — not midnight, but mid-noon. More work for money to give away is before me for the evening; so are the cars, and the wing, weary or otherwise, must up, up and away.

SALVATION AND SONG.

BY REV. L. R. DUNN.

All along the ages God's people have been a singing people. Sacred poetry, psalms and songs make up a large part of the Old Testament Scriptures. The grandest music which was heard in ancient times was in the Hebrew Tabernacle and Temple, where the sublime songs of Moses, David and Asaph were sung in their hallowed courts, with the accompaniment of harp and cymbal, and sounding trumpets. And the sweetest and sublimest poetry, as well as the most magnificent and inspiring strains of music in the Christian era, have been written and sung by those whose intellects, hearts and voices have been made the inspiration of the Bible and of the Holy Ghost. Let us bend our ear, for a little while, and listen to the music of the ages.

The first strains rise up from the shores of the Red Sea, in which Pharaoh's host have just "sunk as lead in the mighty waters." Was ever victor's song more glorious or triumphant? This is followed by the song of Deborah and Barak, when "the stars in their courses" had fought for Israel, and a wondrous victory had been achieved. How grandly its strains floated over the vast plain of Esdraelon, and were echoed by the rocky sides and summit of Tabor! And as we listen further, we are charmed with a whole volume of song from the royal Psalmist, "the sweet singer of Israel," a volume of song which has filled the world with the sweetest, saddest, and most triumphant strains which the human ear has ever heard. These are followed by the beautiful Songs of Solomon, and the sublime strains of Isaiah, Ezekiel and Habakkuk.

The New Testament opens with the "song of angels," filling heaven and earth with its jubilant strains. We do not know whether or not Jesus sang often with His disciples; but we know that He sang *once* with them, for it is written that "when they had sung a hymn they went out into the Mount of Olives." That hymn was, doubtless, the Hallel, sung by the Jewish people on the occasion of the Passover, but sung now with a wondrous significance, as Christ, who led in the grand hymn, was "our Passover," so soon to be "slain for us."

The next strains which fall upon our ears are from the Philippian prison-house. Paul and Silas are there, in the inner prison; feet fastened in the stocks; backs welted, and ridged, and stained with unwashed gore; midnight stillness all around. Then up from the dungeon rises the voice of prayer and praise. "At midnight they prayed and sang praises to God, and the prisoners heard them." Yes, and God heard them; and the angels heard them; and the ages all along have heard them.

That is a wonderful utterance of the apostle, where he says, "be not drunk with wine" — as the followers and votaries of Bacchus are in their feasts — "but be filled with the Spirit." And he immediately adds, "speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart unto the Lord." Here is recognized the fact that the fullness of the Spirit, in the heart, inspires the tongue and the voice, and calls forth songs of praise. Thus "the ransomed of the Lord are returning, and coming to Zion with *songs* and everlasting joy upon their heads."

Pliny tells us that the early Christians were accustomed to meet together before day-dawn, and "to sing a hymn to Christ as to god." Yes, Governor Pliny, and they are singing such hymns to Him still, only in louder strains, and in larger numbers; and not only before day, but in the night, and all the day long. So adown the centuries ring out the songs of Clement, Gregory, Theophanes, Stephen of Damascus, St. Hilary, Ambrose, Bede, Abelard, St. Bernard, and others. And while their songs are still lingering on our ears the sound of Luther's trumpet-voice "rises grandly, in strains that roused and startled the nations. His hymn, "A Stronghold Our God Is Still," is the imperishable pæan of the Reformation.

Nor must we fail to recognize the hymns of Hans Sachs, the shoemaker of Nuremberg, to whom that Reformation owes so much for its spread among the masses of Germany. But as the flame spread, and one after another felt its power, all Germany, Switzerland, France, England, Holland, Spain, Italy, became vocal with these spiritual songs. Then, after a little pause, during which the voices of many had been hushed in exile, blood, and death, a new reformation, a spiritual revival breaks forth, and the world is again ringing with Christian song. Watts, Doddridge, Montgomery, Cowper, Toplady and Newton, and a host of others are heard; and rising above them all, the sublime, Scriptural, inimitable songs of the Wesleys and Thomas Ollivers. So, in every grand revival of religion the Church receives additions to its hymnology, notwithstanding much that is ephemeral and mere doggerel, which will never die. So, in 1857; and so, in the great recent revival of holiness in our Churches, songs of full salvation are being sung over all this world.

And may we not add that the *music* of these songs is often the sweetest and sublimest to which the world has ever listened. Look at the list of the grand composers of sacred music, and at their productions; and is not this assertion verified? Handel, and Haydn, and Beethoven, and Mozart, and Mendelssohn, and others have set to music these lofty songs of the Christian Church; and the music, as well as the songs, have charmed and inspired the world. What music more grand, more sublime, or more sweet than the chants, anthems, oratorios, and many of the tunes sung in our Christian Churches? The music of the opera may be more bewitching, enchanting and voluptuous, and thus may be more pleasing to the godless throng; but the strains of music which echo from the courts of Zion are the most welcome and inspiring to earnest, longing, burdened souls.

We think that it furnishes evidence of a decline in grace when the tongue, once vocal with praise, becomes "dumb with silence." Is it not true that when the heart is full of love the mouth will be filled with praise? The voice may not be adapted to singing, but the song will somehow find expression. We evidently need more singing in our homes, our closets, our congregations, our social means of grace. We have too much singing by proxy. Very many of our congregations delegate to a quartette, or a few professional singers, the whole work of praising God for them; and, not infrequently, those singers are utterly godless, having no more regard for the hymns which they sing than for the vain words which are oftenest upon their lips. How different this from the direction of the apostle, already quoted: "singing and making melody in your heart to the Lord." This is that *double melody*, the melody of the heart and the melody of the voice, which is acceptable to God. We trust that the day is not far distant when the people, all the people, will praise the Lord in our assemblies for His worship. Thus we shall not only join with "the ten thousand times ten thousand" before the throne, in praising the Lord, but we shall take up and send on to the future the songs of the Church in the past ages: —

"Their song to us descendeth;
The Spirit who in them did sing
To us His music lendeth;
His song in them, in us, is one;
We raise it high, we send it on —
The song that never endeth!"

THE HUMORS OF WEDDINGS.

BY REV. MARK TRAFTON, D. D.

There are few things in this world but have a humorous phase, and a "time to laugh" is fixed as surely as a "time to weep."

Weddings, among all nations, have been seasons of joy and hilarity; and yet, could the horoscope of the happy pair be correctly and surely cast, I fear in many instances the sadness of the death-scene would fill many a bounding heart. Some matches may be made in heaven, for aught we know; but sure we are there is a very extensive manufacture of *Lucifer* matches on earth. I have, not unfrequently, used my authority against my better judgment, and conscience even. But then, such was the *law;* they had the right to be made one, and I had not the right to forbid the bans.

In few things does human nature exhibit itself so thoroughly as in rewarding the official on these occasions. I have in mind at this present the case of a well-to-do grocer, who was united to his *fiancee* by a dear old friend of mine, who will no doubt read these lines. To his great surprise he received no fee at all. Some time after, being in the store of the happy groom, one day, the gentleman (?) said, "I have intended to make you a present for the little job *you* did for us, and I will do it now;" and, stepping into his back store, he brought out an *empty butter-firkin*, saying, "it will be useful in your family!" I confess my estimate of humanity sank many degrees when I heard that story.

It is not an uncommon event for the groom to ask, "what 's to pay?" And it was a good reply of a New York dominie to the question, "that depends upon your estimate of your bride." My first experiment in this work was an occasion never to be forgotten. I had to extemporise a formula, as the parties repudiated the Prayer Book, and my ingenuity was taxed to the utmost. The groom was a sprightly young fellow of only 74, and the bride a smart widow of 44. I must look sharp, and not refer to "our young friends;" and equal caution was necessary to avoid allusion to "our venerable friend." I was much embarrassed, but managed to get on until I came to the declaration, "I pronounce you *man* and wife," when the absurdity struck me all aback. He was a *man* before, and she a woman; the ceremony has made her a *wife*, and the man a husband — not a man. That little slip, which probably no one noticed, covered me with confusion.

In the absence of the never-to-be-forgotten Father Taylor in Europe, in 1843, as I resided near the Bethel, I was often called to perform funeral services and to marry parties in his church. One evening, just as I was about going into my prayer-meeting, the sexton of the Bethel rang my door-bell, and wished me step over to the church and marry a couple. The house was brilliantly illuminated, a goodly company of witnesses assembled, and we waited for the happy pair. The clock told off the minutes, and yet no expectants appeared. At last I said to the sexton, "I will go and open my prayer-meeting, and when they come you run over and call me." He at last turned off the lights, and all adjourned to the vestry, for their usual prayer-meeting. I had got well started in my services, when Brother Foster came hastily in, with the announcement of the arrival of the high contracting parties, and I ran over. The vestry was packed full, as usual, and stepping into the altar, I called the parties before me. "I will look at your license, if you please," I said, addressing the gentleman. "And what 's that, sir?" said he. I explained. He had none; he did not know it was necessary. "I cannot marry you without it." I then gave him instructions, and left. I had hardly reached my house, when he again appeared, most urgent that I should perform the ceremony, and the next day he would surely procure the paper; but I was inexorable, and he left. I learned afterward that he found some one less scrupulous to tie the knot.

One evening, about the same time, I united a good-looking colored couple, whose papers were all right. The next evening I was called from my study to meet what seemed an African invasion. I do not know the number, but I saw, from their high excitement, that something was wrong. After some rather loud *whispering*, one of the party advanced, with a congee, and asked, "did you marry a couple of colored pussons last night, sar?" I had done that. "Gorry, massa! you 's been and married anodder man's wife!" "Ah! I was not aware of that; they had a regular license from the city clerk." "Well, sar, dar 's her husband, stanin' dar, an she 's his wife, sure." Of course I could only dismiss the company with the hope that he would find her again, if he wanted her.

Of course the fees were not always large. I had united a couple at my home, one day, and after it was over the groom wished to speak with me in private. I took him into my study, when he wished to know what was to pay. "O," I replied, "whatever you please." He fumbled in his pockets and found a quarter; it was the extent of his treasure. "Would that do?" "O," I said, "take your wife and go in peace. It 's of no consequence at all."

But occasionally a very mean man applies for such services. I was one day called into the parlor, as a gentleman wished to see me. "Yes; I shall be at home at 7 1-2 o'clock." It came, and three or four hacks came sweeping up to my door, discharging an avalanche of white muslin, flowers and ribbons; and a merry group filled our parlors. "Here 's richness," thought I; "here 's a fee to compensate for the last quarter fee. And such bowing, and artistic genuflexions, the body poised upon the left foot, while the right, with a graceful sweep that would have done honor to a Chesterfield, was brought round to the left heel. I never knew but one man who could execute such an obeisance, and that was my dear old Father Taylor. The last amen was pronounced, and I had wished them all possible blessings, when, as the grand procession filed out, the polite groom, blandly smiling, whispered in my ear, "I will call to-morrow and reward you." I have not seen him since. I subsequently learned they were waiters at the American House.

Of a different type was a wedding in Providence. It was eleven o'clock at night, and my family had all retired, and I was reading in my study, when there came a sharp pull of the bell-knob. I descended and opened the door, supposing it to be a call to visit some sick person. On the step stood a rough-looking sailor, as I saw by his garb. "Could I marry a couple?" "I could; but where 's the lady?" "She 's outside the gate, sir." He called, and there came, in answer to his hail, a fine-looking young woman, with two others, a male and female, as witnesses. The groom was more than "half seas over," and his tongue was very thick. I hesitated a little, and questioned the sober parties, who said "it 's all right." "Yer see, cap'n," said the poor fellow, "it 's all (hic) right; all right; jes' in from a long vige (hic); we 've bin 'gaged a (hic) good while; an' (hic) it 's all right." I procured a blank (in Rhode Island the minister fills out the license, which the parties sign, with two witnesses); the questions were all answered; and they were married in due form. As they rose to leave, the groom said, "yer see, Cap'n, I haint been paid off yet!" and he was fumbling, first in one pocket, then in another, until he had mustered seventy-five cents, saying, "I 'll pay yer, Cap'n, but I ain't paid off, yer see." "O," I said, "never mind; it 's all right." "That 's jes' what I said, ye know; 'it 's all right.'" The next forenoon I was called down to see some one in the parlor. There stood my sailor, perfectly sober, washed, shaved, and finely dressed. He apologized for his condition the night before, and gave me a generous fee. That was a sailor.

I had been out of the city (this was in Albany) some eight miles, to attend a funeral, and returned just at dusk, put up my horse, and as I entered my house the girl said some persons were waiting in the parlor to see me. I threw off my hat and overcoat, and entered. In the dimness I could just discern the form of a stout man, sitting by the window, with a slouched hat tipped back on his head. "Well, my friend," I said, "what can I do for you?" "Want er be married," he replied, in a real country drawl. "Yes, I can do that; but where 's the lady?" "There she be, yonder," he answered, pointing to the sofa on the other side of the room. I looked, and saw a little girl, poorly clad, crouched down in a corner of the sofa. "What?" said I, "that child?" "Yaas," he replied; she 's old enough." "Little girl," I asked, "how old are you?" "Thirteen, sir." "Have you a mother?" "Yes, sir; but she 's sick." "Where do you live, when at home?" "Rome, sir." (That was some forty miles, or more, up the Hudson.) "Does your mother know you are away to be married?" "Yes, sir."

I now turned on the miserable fellow, and with a *good* degree of feeling, said, "now, sir, you take that child home to her mother as quick as the cars will bear you, or I 'll put the police on your track!" They left.

A great prize for American girls is a foreign adventurer, with an eye-glass and waxed mustache. Many a poor simpleton has thrown herself away on such ventures. Not long after the above child-adventure a hack drove up to my door, late in the day, and a man called on me to go down to the lower part of the city and perform a wedding ceremony. "Are you the gentleman to be married?" I inquired, after being seated in the hack. "Yes," he said; "I will give you the facts about it. I am an Englishman — have just received a letter from England, informing me that a relation has left me 30,000 pounds, on condition that I should marry before I was thirty years of age. I shall be of that age to-morrow. I am just from the South; been injured on a railroad (his face was bruised); came to this city, and advertised for a wife in the *Albany Journal*, and received *forty* responses! (possible there were forty fools in that city?) I have selected one, and we shall leave to-night for New York, and sail to-morrow for England." "Fishy!" I said to myself. Arriving at a boarding-house, I was introduced to a very good-looking young lady, as the bride. I called the woman who kept the house, who repeated his story of the advertising; that this girl was from Vermont; worked in a shop; was a good, steady girl, and was infatuated with the notion of going abroad. I then took the girl by herself and questioned her. "Yes, she believed in him." "And do you really wish me to marry you to him?" "O yes, certainly. I am going with him." I married them, and in three days they were both in the *Tombs* in New York for swindling. I soon learned that the scoundrel had been among the Baptist Churches in the city for weeks, under the character of a Baptist minister, driven from the South for his Union sentiments, and collections had been made for him in the Churches. The tragic crowds out the comic here, as, a few weeks after, a poor, sad-looking woman called on me to inquire whether I had married a girl by the name of ——. Alas, it was too true. "She 's my daughter, sir," she said, as in her great agony she sank down upon the sofa. "And she 's lost, sir."

SCRAPS.

The true wealth of a community lies in the integrity of its citizens, and its chief honor arises, not from the possession of great riches, but the possession of true men.

The Irishman had a perfect appreciation of business, who, being asked by the judge, when he applied for a license to sell whisky, if he was of good moral character, replied, "faith, I don't see the necessity of a good moral character to sell whisky."

The Jesuits are making great efforts to found new establishments, schools and Churches. At Beyrout alone no less than twenty sites are about to be built upon.

The Evangelist Churches in Jerusalem have about 400 members; the native Protestants in Galilee number from 500 to 600; there are 1,400 children in the Protestant schools in all Palestine.

We understand, says *The Watchman*, that at the meeting of the Committee of the Wesleyan Methodist Missionary Society, held last week, it was announced that the income of the Society for the year is upwards of £184,000. Nearly £20,000 arises from legacies and lapsed annuities. But on the regular receipts from ordinary resources there has been a very encouraging increase.

The Old Dutch Church property, New York, the block bounded by Nassau, William, Fulton, and Ann Streets, including the rooms where the daily prayer-meetings were held, was leased last week for a term of sixty-three years.

Remember that that man's religion is worth little, or nothing, which has no dwelling-place but in his brain.

DOCTRINAL PAPERS.

MINISTERIAL EDUCATION.

A Sermon preached before the last session of the New England Conference,

BY REV. F. G. MORRIS.

2. Tim. iv, 2: "Preach the Word."

Ministerial education is sometimes taken to mean preparation for the ministry on the part of those who propose to become ministers. I presume this view was entertained by those who originated this Annual Conference custom, of having a sermon on the subject. But, in a broader and truer sense, and (as these sermons are delivered mostly before men who are *already* ministers) in a more practical sense, ministerial educational is that development which a man, by faithful self-culture, obtains in the ministry. Taken in either way, you perceive that I have the great advantage of speaking on a subject much larger than I can possibly make my sermon. Indeed, no one sermon can cover such a theme. No one man, whoever he may be, can adequately discuss it.

Ministerial education pertains to the body, the intellect and the soul. A minister ought to be an athlete, a master-mind, and a saint. Most ministers, however, are more or less deficient in one or other of these particulars. I am not sure but what a few physiological and hygienic questions would be as useful, in the scheme of examination for the fourth year, as questions as to how many and what books one has read each year since his admission on trial, or as to what were the doctrines of the Gnostics — though, of course, these latter questions are very important; for while a vigorous bodily condition is essential to the highest achievement in every department of ministerial duty, it is especially needful in the case of that one duty, the duty of preaching, the proper performance of which requires a good voice, personal force, and the power to hold men.

Then, on the intellectual side, the minister needs, at the outset, general culture — the more, the better. I have no doubt but what a full course of "institutional" training is a great benefit; though if the Methodist movement, either in England or in this country, had been obliged to wait, or was now obliged to wait, for its ministerial reinforcements until the schools could turn them out, it would have died at the birth, amid the wickedness of the eighteenth century, or would now be distanced by the emigrations of the nineteenth.

But the minister must have general culture. In this connection we might profitably consider what books he had better read, with what persons he had better associate, and how in general he had better spend his time. I think, however, he needs special culture more. It is to be lamented if his culture ever becomes, or is made so general as to render him as fit for one thing as for another. Ministerial education which does not make a man every inch a minister, is deficient somewhere. But this special culture is to be many-sided. It embraces especially the art of discourse; and as the art of discourse is one of the most intricate and important of which a man is capable, we can easily see that it is impossible to teach or acquire it in the time usually allotted to preparatory training. It must be the great work of the whole life; and whoever, in his whole life, acquires it, uses life well.

But the minister has other duties, which bring him into contact with men and women. I do not think of any men, public or private, whose functions are more numerous, more various, and, in many cases, more difficult. The minister especially needs to know how to get on with people. Though a man speak with the tongues of men and of angels, and though he have the gift of prophecy, and understand all mysteries and all knowledge; and though he have all faith, so that he could remove mountains; and though he bestow all his goods to feed the poor, and give his body to be burned, and yet dosen't know the difference between one man and another, it will all profit him very little. Wisdom is often better than strength or courage. I once knew a minister to be sent to a Church which had been badly divided, for a good while. He left it, at the close of his term, substantially united. I was anxious to know how that was done so quickly, and I asked a man, who was familiar with the case, what the minister did to secure so happy a result, and I was told that he did nothing. Truly he is a good general who can conduct a successful campaign without a battle!

As to spiritual culture, I may say I am perfectly confident that the Christian ministry, as a body, are about the purest men in the world. But all human attainments may be bettered; and when I consider myself, and those ministers whom I personally know, I am clear that a little more religion would be rather improving to most of us. The spiritual culture which the minister especially needs is that which will attach him to his work, and make him successful in it. In these few introductory remarks I aim only to set forth, in a general way, the vast extent of my subject. The particulars which I have mentioned are only samples; the greater part I leave altogether unmentioned, because I have not time to mention them; but more because they do not largely come within my present purpose. In opening, I spoke of this as an advantage. It is an advantage, but it is an embarrassment also, for when a subject may be considered under so many aspects one is naturally at a loss to decide which he will consider; and when he has finally decided to attend to this or that, he is quite likely to be sorry, sooner or later, that he did not choose some other. But I must make the best of my situation, and choose.

My subject, then, is, *The sermon — what it is, how it should be prepared, and how it should be delivered.*

I venture to make this selection for several reasons. It certainly pertains to ministerial education; for preaching is the minister's main duty. It is also practical; and among a congregation composed largely of ministers, and men who mean to be ministers, it ought to elicit as much interest as any other aspect of the general subject. Besides, I am sure I shall feel a little more at home in dealing with this phase of the matter than with many other phases which differently and better trained men might be disposed to discuss.

In preparing myself to speak on this subject, I have studiously avoided homiletical treatises. I have also refrained from volumes of sermons. Indeed, such reading is not to my taste. Then, if I should read a good sermon I should always dread to use the same text, in the fear that, in spite of myself, I should fall into imitation. My own sermons are remarkable for having many faults. I never made or preached one that I could not criticise very severely. But I thank the Lord that every one of them is my own. In speaking to you to-day I aim only to set forth the case as it lies in my own mind. The views which I shall present I have not derived from any author or man, except as we derive all our ideas, more or less, from each other. In short, my principal qualification for speaking on this subject is the fact that I have been in the way of preaching, feebly, about sixteen years. In the preparation and delivery of sermons I have made occasional use of every method I ever heard of, or was ever able to think of; and I have often preached without any method. As nearly as I can estimate, I have failed to reach my idea of preaching about 1,500 times. I have thus very naturally come to have a yearning for something better.

The meaning of the word "sermon" has, by long usage, become much restricted. A sermon is a religious discourse, founded upon and elucidating a text of Holy Scripture. The main point is this: *the sermon should contain one main idea.* Before going further, however, I may as well say, in a kind of parenthesis, that a sermon differs from an essay. A good preacher may be a very poor essayist; and a good essayist may be, and generally is, a very poor preacher. One reason is, a spoken style is and ought to be very different from a written style. If this be true, it follows that a preacher only broadens his general culture (which of course he is entitled to do), but does not generally enhance his power to preach by writing for the press. A sermon differs, also, from a popular lecture. The legitimate object of preaching is to instruct, inspire and elevate; the equally legitimate object of popular lecturing is to amuse. Hence, one thing works against the other. A good preacher is not likely to lecture well, and a good lecturer is not infallibly sure to be a sound, soul-saving preacher. That the two things cannot be combined in one man, I would not pretend to say, for as matter of fact they sometimes are; and I have no interest to dispute facts. One thing is clear: lecturing, on any considerable scale, abridges the preacher's opportunities for his legitimate work. Among Methodist preachers, however, the pecuniary aspect of this case ought not to be overlooked. It is said that every man has his price. That remark may be a little severe. When I say that, on a lecturing trip which does not usually occupy more than one night and the better part of two days, my profits, after deducting traveling expenses, have reached 30 or 40 cents, and sometimes more, the more generous of you may extend some charity toward me, in consideration of the pressure I have tried and failed to resist; and if any of you can hold out against that, I can probably satisfy you by affirming that sometimes I find myself out of pocket. I may say, in passing, that our Methodist lecture-system ought to be reconstructed, or abandoned.

I now proceed to say that the sermon should contain one main idea. This embraces two points: 1, the sermon should contain not less than one main idea; and 2, the sermon should contain not more than one main idea. The first rule, that the sermon should contain not less than one main idea, would at once exclude from the nature of sermons many performances which go by that name. A very delightful little sacred poem has been lately written on "nothing but leaves." An appropriate title to some sermons would be, "nothing but words — nothing but words." Many persons, when they say a preacher has a wonderfully good command of language, only mean that he is exceedingly voluble — that he can speak without saying much. They do not see that this is not, in truth, a good command of language. That only is a good command of language which enables a man to use the best and fewest words for the expression of his thoughts. A young Scotch preacher, who was anxious to extort commendation from an old man, who had some local celebrity as a judge of preaching, supposing himself to be personally unknown, asked the old gentleman if he considered this and that preacher of the vicinity to be sound. The answer sometimes was "yes," and sometimes "no," with or without appropriate comments. Finally he mentioned his own name in connection with the same question, and the wise old man, who knew his questioner better than his questioner supposed, answered, "yes; all sound! all sound!" Language without thought is nothing but sound; and that sound, if badly made, with a poor voice and a defective elocution, will not always strike the hearers as an unmixed blessing. Most unprejudiced persons would prefer a first-class organ concert, for music, well performed, has a meaning. Some might think better of a Fourth of July salute, for that, as soon as next year, will stand for a century of national independence. We are told that the times demand literary culture in the preacher; and you might walk very rapidly all day through a crowded city without meeting any one who would deny that. But the times demand, more strongly if possible, that the preacher should be a man of ideas, a man of convictions, a man who has something to say. I do not mean by this that the pulpit should be made the theatre of intellectual gymnastics; it never should be. I do not mean that the preacher should deal in niceties and trifles, in far-fetched illustrations, or sensational subjects; he never should. I do not believe that men and women who work hard all the week go to church on the Lord's Day to have their heads cracked with extra, lofty theological problems. I mean, there is a demand (always has been, and always will be) for preachers with strong, practical, living thoughts; thoughts which are fit to enter "men's business and bosoms;" thoughts which will startle the stupid and check the reckless, and cause the heart of the heavy-laden to beat with a big, immortal hope. Happily, the preacher need not lack here. A man's speech may be rude, his learning small, his presence weak; but if he preach the Gospel, then is he set to speak the highest truths that mortals ever hear. No themes in all the realms of thought, not even those which the most gifted of men occasionally reach in their higher moments, can equal those which the preacher may always handle; no themes so stimulant to reasoning; none so refining to feeling; none so strengthening to good will; no, and none so favorable to consummate eloquence; none so taxing to the best and highest powers. The preacher deals with the love of God and the hope of men, with hell and devils, with heaven and angels. The Gospel covers all divine patience and all human duty; it fills out every spiritual margin, supplies every spiritual want, and at last crowns every faithful struggle of the soul with the everlasting rest of perfect and irreversible victory.

[To be continued.]

CORRESPONDENCE.

LETTER FROM WASHINGTON.

The wheel of politics, like the wheel of fortune, is constantly elevating some, while it lowers others; and not a day passes in Washington without a change, or a rumor of a change, among the powers that be. Gen. Spinner, the retiring United States Treasurer, was thought to be an exception to the general rule, and had been in his place so long that he seemed to be a fixture, and a permanent part of the Treasury and of the United States' financial policy. Much has been said about this "old watch dog of the Treasury," as he is here familiarly called, from the fact that he rooms and sleeps in the Treasury building. I know that your paper is a religious paper, but it has been said that there is much religion in a loaf of bread; and as money is the means of buying bread, perhaps your most devout readers will feel some interest in the source of our national currency, and in the man who has so long held the first place in the big bank of our great nation.

His straight-forward course, and his sterling integrity have made him enemies; but the hundreds of female clerks who have held places under him, and whose families have been kept from starvation because he would not have them displaced to give room for younger and fairer women, will testify to his nobleness of heart and generosity of soul; and that, too, aside from any selfish motive. By those who know him best, General Spinner will long be held in grateful and respectful remembrance.

Attorney General Williams has also resigned, and we shall soon have two new officials in Washington. Political men must be created with iron nerves, else the terrible uncertainty and constant strain would crush them, and cause new men to be needed semi-annually. Andrew Johnson comes nearest to an iron man of any that has come here within the present memory. Nothing abashed with his trial for impeachment while holding the highest office in the gift of the nation, he returns to the Senate as complacent and as mild as a May morning, as ready as ever to do and die for the Constitution. Next December will bring stirring times in our capitol.

The weather is still chilly, and fires are quite comfortable. Vegetation is backward, and Spring lingers long in the lap of Winter.

On the 20th of this month the thirty-fifth anniversary of the dedication of McKendree chapel was held in that church, located on Massachusetts Avenue, between 9th and 10th Streets. Rev. Dr. Wm. F. Speake, Presiding Elder, Rev. Dr. Dashiell, Rev. Dr. B. Peyton Brown, Rev. Dr. H. A. Cleveland, and many other ministers were present.

The original roll was called, which showed that 18 of the first organization were still members, 31 had died, and 12 were scattered to other places, and in other Methodist Churches.

Dr. Dashiell read a letter from Rev. W. G. Eggleston, one of the former pastors, regretting his inability to be present, and remarked that "many of the old pastors have passed away to their eternal home, but McKendree chapel stands on sound doctrine. It is a spiritual Church. The old doctrine and the old fellowship are still held."

Bro. Harkness was introduced, and said this Church is the result of the Sunday-school, and from the Sunday-school came several ministers. The present Presiding Elder was a member of this Sunday-school. He thanked God for his kindness in leading this Church, from such small beginnings, to be such a power in the capital of our nation. He added that $808 would not do much *now* toward the support of the Church; and I can add that it takes $808 multiplied by 8 to support any of the Churches in Washington. The current expenses of some of them are $11,000.

We have indications of a great and general revival of spiritual religion in our city. The prayer-meetings and class-meetings are well attended. I think persons at a distance must have a false notion of the character and condition of our Washington Methodist Churches, particularly of the Metropolitan, to which I belong. On last Wednesday night a stranger arose and expressed himself as both astonished and greatly gratified. He said he was a stranger, and came to the prayer-meeting out of curiosity. He did not suppose it possible that such a proud and fashionable Church as the Metropolitan could have such a spiritual prayer-meeting. He would go home and tell his brethren what a glorious prayer-meeting he had attended there.

All of our ministers in the city seem to be more spiritual since Conference. They come to us clad in the full armor of spiritual power and Gospel truth, and you may expect to hear, ere the close of the year, of a great and successful ingathering of souls in Washington, D. C. L. E. D.

Washington, D. C., April 23, 1875.

SPRINGFIELD DISTRICT.

The religious interest of the past winter was so general, and generally labored for, that our year closed in a very general revival. Some remarkable instances have been witnessed, and it were not surprising that this good work should project itself into the new Conference year. The most remarkable of these is the glorious work at Easthampton, which is now, after some weeks of wonderful things in our own Church, infusing its holy influences through the other Churches and the entire community.

Sabbath, April 25th, the new work at Amherst was inaugurated. The pastor, Rev. S. L. Rodgers, preached to seventy-eight persons, most of whom had heard him many times before. A Sunday-school of about forty scholars was organized at noon, and the Presiding Elder preached to a perfect jam in the evening, in the hall leased and specially fitted for our services. Everybody seems delighted with the promise of our cause in this scholastic centre, where once before we started, and where now we mean to avoid the rock on which that split.

Rev. N. M. D. Granger has taken a transfer to the New Hampshire Conference since the close of our session.

Scarcely had the Bishop pronounced the "amen" at the annual session of our Conference, when the sound of saw and hammer and trowel begin to be heard, despite our hard times, in Church building enterprises. The foundation is prepared for the Westfield church, and it will go up with all appropriate despatch.

The North Amherst brethren will at once commence to finish their vestry, which will be a much desired improvement.

The North Blandford friends are already at work upon theirs.

The appointments seem to have made a good impression generally. Bishop Haven won for himself golden opinions in this latitude; and though his *fifth* District has created some comment, we hope to live long enough to learn it is one of the most popular measures of his presidency among us.

LETTER FROM VICKSBURG.

An American citizen has a right to travel, and answer as many queries as to the why as he chooses. I am here by invitation, aboard the *Charles Morgan*, Captain Albert Stine owner and commander, with as agreeable a party of friends as ever helped a man to think well of himself and his friends. It is an old invitation, annually renewed. The steamer is a floating palace, which is expected to impress you as an original and elegant term of description. Certainly it is one never before used with more literal fitness.

I left Evanston and winter on Monday morning, intercepted the steamer at Cairo, had time, while waiting, to visit the schools, of all colors, and attend a mixed election, where whites and blacks voted lovingly, side by side. Wednesday the boat and party came; Thursday we overtook early Spring at Fort Pillow; Friday April softened into May; and to-day (Saturday) May is calling across the line to June. So much for preliminaries and *resume*.

Vicksburg stands high and drowsy and dilapidated; but how the mocking birds sing, and the flowers bloom! Syringas, yellow and red honeysuckles, roses, roses, roses, roses — white roses, damask roses, scarlet roses, purple roses, tea roses, climbing roses, moss roses, single roses, double roses, cluster roses, everywhere. The ladies all came back exquisitely burdened with bloom. The fig-trees are in full leaf, with the first crop of fruit — the "early figs" — half grown. If buildings and business and thrift grew like flowers, then these Southern river towns might shed the dead leaves of decay, and rise from the winter of their discontent, with life and hope, and a full promised future.

We are running — yesterday and to-day — through the great cotton belt, where the planter-nabobs lived in the by-gone. And pleasant people they were, delighting to entertain strangers, free and easy in manners, spendthrifts by nature and habit, relying for annual replenishment upon a soil of marvelous richness, and labor which cost them nothing but rations of corn and bacon. The old system had many charms, and I can easily understand how dissatisfied with the change average men of wealth must be. But few of the former masters can be expected to rise to that elevation of unselfish reasoning which might carry their sense of personal loss to the account of the vast present and prospective public gain. Such a result can become dominant only by two generations of culture and experience. Unless the agencies of education and evangelization receive a more copious liberality from the North, two generations will prove much too short a time. The whites need to outgrow their prejudice, and the blacks to grow out of the reach of it. There is even danger that the evil of color-caste may inflame into intense hate, in consequence of indifference, as these rich plantations grow thick with self-sown cotton-woods in a single year of idleness and neglect. An old resident of Vicksburg told me this morning that the irritation of feeling is greater, he thinks, than it was two years ago. He attributes the change, which may be imaginary, to the extreme incapacity of the blacks in public stations which they have been promoted to fill. We of the North have had a taste of experience, every-way the same, except the item of the complexion; but the braying of asses in the halls of legislation is not so dismal if so be that they are only yclept Irishmen, for instance.

Everything is relative. I said to a man at Vicksburg, "this is a genial morning, sir." "Pretty cold for cotton," was his reply. The very weather common-places are adjusted to the climatic needs of the great staple. So great and little, fine and coarse, good and evil, are estimable only by reciprocal measurement. A superb oration or edifice is so with reference to other orations and edifices not of equal merit. Down here "the great house" was a very grand structure, beside the quarters of the slaves, and the rude dwellings of the poor whites. But to a Northern man they are very ordinary, bating the broad, cool verandas. — The dwellings of our thrifty farmers are better than the residences of the proud planters, if the specimens which have survived the war are not a grim libel on the class. But all this will change in the good time coming.

That such a country as borders this great river will recover, and exceed its past prosperity, does not admit of doubt; but that the river-cities, as Memphis, Vicksburg, Natchez, Baton Rouge, will ever again possess the same relative importance, is every way improbable. The great water courses are no longer indispensable to commerce; railroads are diverting the trade, and carrying it past these old centers, and are likely to do it more and more. The river towns will ere long start into a slow and healthy growth, responding to the demands of a growing country, whose resources have scarcely more than begun to be developed. Meantime, the commerce of the country will locate its centers along the lines of railroads throughout the vast interior. If river transportation is naturally cheaper, railroad transportation is quicker, and, at all points remote from the rivers, more convenient, without being, in that case, more expensive. I have no fear that the Mississippi will dry up, or become useless to trade; yet there is pleasure in the anticipation of a substantially equal distribution of opportunities and enterprise. Such a condition will prove of great significance in establishing and maintaining the homogeneousness on which political unity and permanence must largely depend. There is a correlation of industrial, social, and political forces, more provable and of greater worth than that of Herbert Spencer and his school. M. C. B.

Vicksburg, Miss., April 24, 1875.

CASTE IN NEW ORLEANS.

The discussion in the late Conference, continued in the Preachers' Meeting, has resulted in the following series of resolutions. The *Southwestern* says:

"The New Orleans Preachers' Meeting, at a late session, after a full discussion of the subject involved, with cordial unanimity adopted the following: —

1. The inspired record says, 'God hath made of one blood all nations of men for to dwell on the face of the earth.' The question therefore of equal rights and privileges among men, irrespective of nationality or race, is one not to be argued, but accepted by those who believe the Bible. The refusal to accept this truth in American politics and in American Churches has been the fruitful source of our chief national woes and ecclesiastical contentions. In the nation that refusal made slavery possible; and after God has smitten us for that great sin the same refusal to accept the truth perpetuates the scarcely less sin of race-caste.

2. The Methodist Episcopal Church, beginning with her organization in this country, has waged an unceasing warfare, on the basis of equal rights to all, in Church and State. She has done this upon principle, and victory has steadily been hers, until to-day. With Conference organizations covering every part of the United States, and extending to nearly every nation in the world, she has gathered into her fold peoples of all nationalities and races, all of whom are governed by a Discipline out of which has been purged, by a vote of her General Conference, every vestige of race-caste.

3. Grand as has been the record of the Church of our choice upon this great question in the past, her work is not yet fully accomplished. Within her own communion there are color-lines which must be wiped out, and in Churches about her there is a refusal to accept the truth on the unity and brotherhood of man."

Resolved, 1, That, as brethren in the Lord, we rejoice that God has led the Church of our choice in the past, in proclaiming and practicing the truth of man's universal brotherhood.

2, That whatever of hesitancy or unwillingness there may be now among any of our people or congregations to receive joyfully God's people, of whatever race they may be, we regard it as an evil to be put away from our midst, and to this end we shall labor, in the spirit of faith and love and loyalty to Christ and our Church.

THE CHINAMAN'S NOAH. — It is believed that Fohi, the first king of China, is identical with Noah. The Chinese themselves claim that Fohi has no father; and Noah, although subsequent to the flood the great progenitor of the race, was himself at that time fatherless. The mother of Fohi is said to have borne him encompassed with a rainbow — an evident allusion to the bow of promise revealed to Noah, as the sign of God's covenant. Fohi is represented to have reared seven kinds of creatures, which he sacrificed to the Great Supreme. Noah also took into the ark clean beasts and fowls, by sevens, which he offered to the God of heaven as offerings. Fohi is represented as drawing off the waters which had deluged the earth, thus identifying him with the flood.

WITH ALL YOUR MIGHT.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love —
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day;
Pay it.

If you've any joy to hold!
Next your heart, lest it grow cold,
Hold it.

If you've any grief to meet
At the loving Father's feet,
Meet it.

If you've given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message, sweet or clear,
Whispered down to every ear;
Hear it.

— *Selected.*

Our Book Table.

HOURS OF DEVOTION. Translated from the German of A. Tholuck, D. D., Professor of Theology in the University of Halle. By Robert Menzies, D.D. Second Edition. New York: Scribner, Armstrong & Co. A volume containing a portion of this charming book of religious meditations, by Dr. Friedrich August Tholuck, with an introduction by Dr. Bonar, has been already republished in this country. In this fine edition the work is given unabridged. It makes a duodecimo of 540 pages. There are seventy-six chapters, or short discourses upon select verses of Scripture—not specially exegetical, but illustrative of their spiritual intent, and eminently practical. We have few modern volumes of meditative piety like that of Thomas à Kempis. Our deep and rich thinkers rarely turn their talents into such channels. A volume of this character from such a pen is therefore one to be prized. Into thousands of sick rooms, into the closets of devout worshipers, into the hands of those that seek to have Sabbath reading purely devotional, will this very thoughtful and instructive volume come with a warm welcome. It enjoyed a peculiar popularity in Germany, the present American edition being translated from the seventh German. It deserves an equally wide circulation here, in its present excellent dress.

After an interval of several years, we have the third volume of THE INVASION OF THE CRIMEA; Its Origin, and an Account of Its Progress, Down to the Death of Lord Raglan. By Alexander William Kinglake. The present volume is wholly devoted to the battle of Inkermann. It will be a text-book for military scholars; but it is rather too detailed for the time and patience of average readers. It bears, on every page, the marks of the utmost care to present reliable statements, and to give to history the fullest and fairest possible recital of the events of this short, but severe and important struggle between the great Eastern and Western powers of Europe. The eminent author will hardly finish his work in an ordinary life-time, without he quickens his speed; and the interest of his work will abate as time rolls on. New York: Harper & Brothers.

The interesting society-story of Mrs. Stowe — the sequel to "My Wife and I" — which has been running through the columns of the *Christian Union*, has been published in a very handsome form by J. B. Ford & Co., of New York. It is entitled, "We and our Neighbors." Its chief office is to show how, with a moderate income, a little one side of the line of fashion, a young married couple may find excellent society, an abundance of social comfort, constant opportunities for doing good, and live an infinitely happier life, than in the whirl and madness of the modern circle of the exclusive classes. These pleasant books of Mrs. Stowe will do more than amuse the vacant hour; they are excellent moral and practical teachers of household moralities and humanities, giving their lessons in a concrete form, and with the impressiveness of actual living examples.

Few of those who avail themselves of the invaluable statistical tables of Prof. Alexander J. Schem will think of the pains-taking study necessary to complete them. Lee & Shepard have just issued the third revised edition of his STATISTICS OF THE WORLD, covering all the important questions involved in modern civilization—government, finance, population, religious bodies, education, commerce, railroads, etc. It forms an invaluable chart.

Lee & Shepard publish, in a handsome 16mo volume of 264 pages, nine essays by George H. Calvert. The volume is entitled ESSAYS ÆSTHETICAL. They are particularly well-written studies upon the beautiful, upon poetry, style, the national drama, and the usefulness of art, with criticisms upon Dante, Sainte-Beuve, and Thomas Carlyle. It is a dainty little volume of thoughtful and pleasant reading.

As an offset to the late mechanical philosophy of animal life and instinct, George Routledge & Sons, of New York, publish, in a fine duodecimo of 484 pages, a new work by the well-known naturalist, Rev. J. G. Wood, entitled MAN AND BEAST; Here and Hereafter. The object of this volume, which is a peculiarly interesting one, even if it fails fully to prove the doctrine it seeks to set forth and illustrate, is to show that even the lower animals possess the mental and moral characteristics which we admit in ourselves belong to the immortal spirit, and not to the perishable body. The writer of this volume fully believes that the animal world shares the immortality of man in the world to come, where it will be compensated for the sufferings which sin in man has occasioned it here, and administer and add to his enjoyment in that celestial state. To establish this theory, the writer has gathered three hundred capital stories, illustrating noble, beautiful, and rational traits in the animal world. The volume is full of interest for old and young. It should be circulated far and wide by the Society for the Prevention of Cruelty to Animals, as one of the most effectual of tracts.

The first chapter in the very handsome little volume of George E. Warring, jr., published by James R. Osgood & Co., under the title of WHIP AND SPUR, giving an account of the purchase, performances, and pathetic death of the horse "Vix," reminds us, in style and simple and touching recital, of Dr. Brown's story of "Rab and His Friends." The whole volume is a delightful record of adventures on horseback, in the army and in the hunting-field. It is full of life and incident. The scenes are related with rare powers of description, and the whole volume will readily beguile the reader into exhausting all its pages.

The last "Classic" published by J. R. Osgood & Co. is COMEDY, and it lays under contribution Samuel Lover, Thackeray, Horace Smith, William Howitt, Charles Reade, and others. The interest of these beautiful and handy little volumes is fully sustained, as the list of them lengthens.

The seventh volume of the admirable "Science Primers," published by D. Appleton & Co., under the editorial supervision of Prof's Huxley, Roscoe and Balfour Stewart, is, ASTRONOMY, by J. N. Lockyer. It is wonderful how much is compressed into an hundred small pages, and how clearly these comprehensive outlines are stated.

The popular work for this Centennial year will be the elegantly printed and illustrated subscription volume, from the Riverside Press of H. O. Houghton & Co., entitled THE HISTORY OF OUR COUNTRY. It forms a stout octavo of six hundred pages, and has over two hundred and forty wood engravings, many of them from the original designs of leading artists. The author is Mrs. A. D. Richardson. The volume is dedicated, with remarkable grace and maternal tenderness, to her boys. It passes over the whole story of our history, from the discovery by Columbus to the present hour. The natural impression would be that its comprehensiveness would render it a simple and bare recital of familiar historical facts and incidents. The surprise of the reader will follow him through its inviting pages, which he feels when he opens the book, to see how all these outlines and incidents are invested with a rare warmth and coloring, and the whole often-told story is made to assume a fresh and absorbing interest.

Mrs. Richardson has given herself *con amore* to her work. She has spared neither time nor care in its preparation. It has been submitted to critical eyes, and the suggestions of experts have been duly weighed. The charm of the volume, when its substantial correctness has been assured, is its remarkable skill in the arrangement of its materials and in the recital of events. The author has the rare art of "putting things," and her patriotic story of our nation's life and progress will be almost equally interesting to young and mature readers.

This volume will doubtless assume its place on the book-shelves as the standard family history of the country. It comes at the right moment to meet a warm and a wide welcome. The tasteful form in which it is published, characteristic of the press from which it issues, will give it an additional attraction to the lovers of handsome books.

THE VOICE IN SINGING, by Emma Seiler. New Edition. THE VOICE IN SPEAKING, by Emma Seiler. Philadelphia: J. B. Lippincott & Co. Scarcely any physiological subject is more interesting, in a purely scientific point of view, than the mechanism of vocalization and articulation; and, when we consider for how many men and women the use of the voice in speech and song is the great means of livelihood and of usefulness, and how important a factor the voice is in promoting the general happiness and welfare, it becomes apparent that the subject is not merely of speculative interest. Indeed, it was with a thoroughly practical end that the investigations were commenced whose results are embodied in these volumes. Having early gained some distinction as a singer, Mrs. Seiler embraced the profession of a teacher of the art. She soon came to feel, however, that no sound instruction as to the culture of the voice could be given except on the basis of thoroughly scientific principles. She looked in vain to the most famous teachers of music on the continent of Europe for any other than a merely empirical practice. Driven almost to despair, as she relates in the introduction of one of these works, she had the good fortune to become associated with the great Helmholtz, at the time when he was engaged in those researches which have marked a new era in physiological acoustics. At his suggestion she commenced a course of observations upon herself and others with the laryngoscope — a small mirror, introduced into the throat, and held in such a position as to permit the movements of the vocal cords to be seen. By long practice she was enabled to give utterance to pure and natural tones in all parts of the scale, while holding the laryngoscope in her throat. In this way she attained a more accurate knowledge than was ever gained before of the position and movement of the vocal cords in the utterance of various tones. In these two elegant volumes she has given us the results of her own researches, together with a clear and popular exposition of some of the most important principles developed by Helmholtz in his "*Lehre von den Tonempfindungen.*"

W. N. R.

HOW TO MAKE THE LADIES' AND Pastors' Christian Union a Success.

Let the pastor and people realize that there is a work to do in *their* place. Let them organize according to plans furnished. Make the *districts arbitrary*, but expect to make changes in the working forces on those districts every month, as necessity may require.

Expect the work to bring its own reward and encouragement, in the strengthening of our own membership, the finding of many holding letters to our Church, the comforting of the sick, caring for the destitute, and making of strangers to feel at home.

Use all, or a part of the constitution furnished, or make any changes which will meet your particular wants.

Societies run well thus far. The workers are sent out. The *one month* is a success. But that is the end of it. I will give you the key to nine cases out of ten:

More societies die for lack of attention to details than from any other one cause.

A lady said to me last week, "we have been organized twice in our Church. The sisters did the work faithfully, and were very much interested; but we were never called upon to report, and no mention made of the society from that time on. We are now sent out a third time, and oh, what a blessed work it is! We found so many so glad to see us! I found I did not know half our membership. There was one old lady, who had been a regular attendant at church for years, but now had grown too infirm and poor to provide proper clothing for herself. We soon had her a warm, comfortable outfit, and now she rejoices to take her place again. Two poor sisters lived alone; one of them had fallen down the cellar-way, and broken a limb, and had been confined to the house three months. No Church member had been to see them, and they were of our flock. Now if we are called together and encouraged by knowing what has been done, and our work still planned for us, we shall go on. We are willing to work, but we want to be told what to do."

The work having been planned, the pastor, or a substitute designated by him, should meet the society once a month, after the regular Church prayer meeting, or on a special evening, to receive reports.

Let each district report in order, according to specifications. They will soon learn them, and their order as they stand on the blanks. It would be well for each worker to copy them on a slip of paper, or, better still, in a small blank book (5 cents cost), for permanent use.

As each district reports, the secretary of the society should copy on her blank; and at the end of report, she has only to sum up the columns ("No. of families visited," etc.,) and she has the aggregate for the month ready to copy in her book. At the end of three months she has only to add together the reports of the monthly meetings, as they stand on her book, and she has the report ready for the Conference Corresponding Secretary.

The Conference Corresponding Secretary will in turn give the aggregate of these reports from the auxiliaries to the General Corresponding Secretary, for publication in our organ, *The Christian Woman*, by which not only the individual auxiliary will be stimulated, but the whole Church at large.

After a district has reported formally, *special cases* should be mentioned. If the pastor chooses, he can make a note of these for his own use; as, for instance, of those who hold letters, the sick, etc.

Before the meeting closes, vacancies in the visiting forces should be filled. There will always be some who cannot serve the following month, on account of sickness, personal or in the family, pressure of work, absence from town, etc. Their places should be filled by others who have given their names for work, and a committee appointed to notify them, if they are not present. The excused ones should come on the active list again, as opportunity presents, attend the meetings, and aid by their prayers.

The Secretary of the Society should keep a list of the workers on the districts for the month, and furnish a copy of the same to the pastor, or call the names for him when reports are asked for; and should always furnish him with a notice of the monthly meetings to be read to the congregation the Sabbath previous to its occurrence.

THE TROY CONFERENCE.

The forty-third session of the Troy annual Conference closed at Glen's Falls, N. Y., April 27th. It was pronounced by the preachers to be among the most pleasant and harmonious sessions the Conference has ever had. Tuesday, the 20th, was the day of examination of the classes by the committees. The standard of examination in this Conference has always been high, and the requirements are generally met. This year the committees and classes were quite fully represented, and the reviews very satisfactory.

Bishop Ames presided, with his usual quiet dignity, and gave great satisfaction to the Conference in his decisions and methods of despatching business with conciseness only equaled by his correctness. For his presence and manner of presiding the Conference near its close cheerfully complimented him by a rising vote of thanks. He has an easy way of exercising the episcopal authority, when in the chair, that often saves precious time, and proves soothing to the temper of the Conference when waxing warm under the stimulus of debate.

The Presiding Elder question had its annual airing, and afforded some scope for forensic skill on the part of friends and foes, presenting the pros and cons of its utility or its uselessness.

A resolution was introduced, and urged by a few, that the Bishop be requested to appoint the Presiding Elders to Charges, with a view of economizing expenses and increasing the efficiency of the office. This proposition was tabled by more than a two-thirds vote. Then there came a resolution, on the other extreme, of isolating the Presiding Elder still more from the preachers and people by increasing the size of the Districts, and condensing the six into four. In the debate on this proposition it was affirmed by some of the older ministers that the Presiding Elder did not add anything to the Sabbath services, and yet the office is essential to our polity; and so it was urged to make it as economical as possible, and yet be effective.

Bishop Ames suggested that the preachers manufactured the alleged growing opposition to the Presiding Eldership among the laity by their own action and agitation. He had been a Presiding Elder, and knew about these things — that his preachers used to be jealous of him if he got a larger congregation than they could; and these feelings may have something to do with raising this question.

Rev. Dr. Starks wished to know where this opposition to the Presiding Eldership originated. Not a single complaint or request comes to us from the more than two hundred Quarterly Conferences. The Bishop said great stress is put upon the office of Presiding Elder, and it is a mistake to suppose his work was all done in the Quarterly Conference. The office, said he, may suffer from three things: 1st, Districts too small to give good support; 2d, Districts so large that no Charge can feel his influence; 3d, wrong men in the office. The resolution to reduce the six Districts to four was finally passed, by a vote of 82 to 32, many not voting either way. The six Presiding Elders were made a committee to prepare a plan for this change, and present it to the Conference for its action next year.

The anniversaries were of unusual interest, and large attendance. The large Methodist church, containing 1500 when closely seated, was crowded to overflowing, night after night. The congregational singing at all the public services, accompanied by the clear, deep toned organ, was soul-uplifting, harmonious, and more like the songs of heaven than the demi-semiquavering of a double quartette. The speaking was excellent, much of it eloquent, and at times overwhelming in its effects — especially the appeal made to the Conference and congregation for aid to the Methodist ministers and their families in the grasshopper districts of Kansas and Nebraska. In less than thirty minutes a cash collection of over $600 was given by the Conference, in individual contributions; and the congregation gave so that the total taken was over $670 for those heroic hearts, standing at their posts ready to do or die for Christ. When these ministers pledged themselves to go back to their people and preach the Gospel, without the prospect of any pay till after the harvest, Bishop Merrill, presiding, said to them, "you are the bravest set of men I ever looked in the face."

Another collection, of $220, was taken for Rev. R. Fox, whose health has failed during the past year. His letter of acknowledgment and appreciation was affecting in its tone and expression.

The religious services were unusually well attended, and were seasons of spiritual refreshing and strength-renewing power. From eight to nine each morning the prayer meeting was well sustained by the earnest prayers and by the presence of a large part of the members of Conference.

The presence of the fathers of the Conference was a source of pleasure and of spiritual profit to the younger members of the Conference. These old veterans of the ministry enjoyed these tabernacle-feasts very much. The Conference love-feast, Sabbath morning, and the reunion of the fathers Tuesday morning, were seasons of testimony, of tears, songs, shouts, and holy emotions and spiritual joys not often felt outside a love-feast this side of heaven.

The "fathers," those having joined Conference previous to 1840, about twenty-one or two of them present, were photographed in a group, casting their shadows on the Presbyterian church, in front of which they stood. It was thought their shadows would do the most good there, however much they might desire to let them fall on the Methodist church.

Troy Conference has a large number of the noblest, most cheerful-hearted, hopeful, heavenly-minded, graceful old men we have ever seen grouped together, or known to grace an annual Conference. When late they return into heaven, may their mantles fall on the sons of the Conference.

The Sabbath services were uncomfortably crowded with an eager throng, to hear the Bishop and witness the ordination ceremonies. At 10.30 Bishop Ames gave an analysis of Daniel's character, and an application of the principles that governed him to the Conference and congregation, and especially to the class to be ordained Deacons. The sermon was clear, concise and logical, rich in thought and practical truths, and edified and encouraged all hearts who heard him.

In the afternoon Dr. Curry, of the *Christian Advocate*, preached an instructive and logical sermon from 1 Cor., i, 21, after which the Elders were ordained.

In the evening, at the Missionary anniversary, addresses were made by Rev. J. E. C. Sawyer of Saratoga, Dr. Curry, Dr. Nelson and Dr. Wentworth.

Mrs. Wittenmeyer gave pleasing addresses at the Temperance meeting in the opera house, Sunday afternoon, and also at the Sunday-school and Ladies' and Pastors' Christian Union anniversaries.

The missionary collection is in advance of last year. The whole amount is $19,162.11, being a gain of $450. Troy District gained $197, Albany lost $850, Saratoga lost $192, Cambridge gained $1,081, Plattsburgh gained $167, and Burlington gained $234.

There is also an increase in the collection for Church Extension.

The supply of men for manning the appointments is abundant this year.

Fourteen promising young men were admitted into the Conference, and eleven were received on trial.

But one, a young man on trial, Joel Martin, was transferred to the Conference, and he transferred by Bishop Wiley before Conference met.

Several promising applicants from the colleges and schools of the prophets were rejected, simply because the Conference was full, and several contemplated transfers to the Conference were rejected for the same reason. The Conference is one of the largest, strongest, most harmonious and best there is in the entire denomination. — It has about 278 members, and about 220 Charges; about 300 churches, and 150 parsonages; nearly 35,000 Church members, about 390 Sunday-schools and nearly 37,000 officers, teachers and scholars. Its Church property is nearly $3,000,000. Its average salary to its 217 ministers appointed last year, including house rent, was $981. The largest salary paid is at Saratoga, $2500, beside house rent. Who blames ambitious ministers for desiring a transfer and an appointment with us? We are sorry for those who can't get in. H. F. A.

Rutland, April 29.

[From our old correspondent "H," whose communication was too late for last week, we extract the following paragraphs:—]

J. E. Brown, Presiding Elder of Troy District, in giving an account of revivals on portions of his District, said that in some very important Churches the fondness for fashionable amusements operated seriously against any work of revival. C. F. Bardick, of Albany District, found his source of annoyance in the penuriousness and non-progressive character of the people. L. Marshall, of Saratoga District, found the severity of the winter the hindrance to the work. But both had had revivals. Thomas A. Griffin, of Plattsburgh District, had much sunshine amid the storms, had attended 102 Quarterly meetings, and preached 166 sermons. O. Gregory of Burlington District, had had the common annoyances. All reported favorably of the work of the preachers, and themselves had evidently sought to do their work cheerfully and thoroughly.

Of the list of supernumeraries and superannuates, three have died. Those of these classes thoroughly secular in their habits, the Bishop well remarked, should quietly retire and take their places with the laity. This certainly would apply to those who have been but a few years in active service, unless the loss of health makes help from the Conference a necessity. When a man has spent many years in the work, there may be a fitness in retaining his connection, even though largely engaged in secular employments. But even then his heart should be kept warm in the work.

Some considerable time was taken up with discussion on the Round Lake Camp-meeting Association, and it was settled that the gates shall be closed on the Sabbath. A provision in the charter promises a surplus of its receipts for the benefit of the worn-out preachers, widows and orphans. Only $300 has been received, and respecting this it was said that extensive improvements have been made, including the purchase of forty acres (the whole now about two hundred), buildings erected, and a small steamer placed upon the lake. If the strictly religious character of the place can be maintained while occupied as a summer resort and temporary residence, this will be generally satisfactory.

EDUCATIONAL.

According to the Japan Mail, there are 60,000 persons in Yeddo studying the English language.

In Italy there are now over 19,000,000 of its 26,000,000 of people unable either to read or write — a striking evidence that the Papal power is favorable to education!

There are thirty-eight Agricultural Colleges in the United States, 389 teachers, and 3,917 students.

The Scotch, 3,000,000 people, have £80,000,000 deposited in their banks. The Irish, 5,500,000, have £69,000,000 in bank.

It is proposed to give Mr. George Smith, of the British Museum, $1,000 out of the English Civil Service appropriation, in recognition of his explorations in Assyria.

The citizens of Glasgow are raising funds for the erection of a monument to Livingstone. The subscriptions are limited to $25 each, and are coming in freely.

It is calculated that no solar eclipse of the present century will equal in length of totality, that which occurred on April 5, except that of April, 1893.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES.
May 10, 1875.

FLOUR—Superfine, $4.50 @ 4.75; extra, $5.25 @ 6.50; Michigan, $6.25 @ 7.00; St. Louis, $6.50 @ 8.50; Southern Flour, $5.25 @ 8.00.
CORN—Mixed and Yellow, 93 @ 96c. ℔ bush.
OATS—73 @ 80c. ℔ bushel.
RYE—$1.20 @ $1.28 ℔ bushel.
SHORTS—$25.50 @ 26.00 ℔ ton.
FINE FEED—$27.00 @ 29.00 ℔ ton.
SEED—Timothy Herds' Grass, $2.62@3.00 ℔ bush; Red Top, $0.00 @ 4.50 per sack: R. I. Bent, $2.00 @ 2.50 ℔ bushel: Clover, 11½ @ 13c. per lb.
APPLES—$1.50 @ 2.50 ℔ bbl.
PORK—$27.00 @ 28.00; Lard, 16½ @ 17c.; Hams. 14½c. ℔ lb.
BUTTER—20 @ 26c.
CHEESE—Factory, 15 @ 17c.
EGGS—17 @ 18 cents per doz.
HAY—$20 @ $23 ℔ ton, for Eastern Pressed.
POTATOES—$0.00 @ 1.75 ℔ bbl.
BEANS—Extra Pea, $2.25 @ 0.00; medium, $1.90 @ 1.95 ℔ bush.
POULTRY—18 @ 21 cents ℔ lb.
TURNIPS—50c. ℔ 60c. ℔ bush.
BEETS—50c. @ 60c. ℔ bush.
CARROTS—50c. @ 60c. ℔ bush.
DRIED APPLES—8 @ 10c. ℔ lb.
CABBAGE—$1.25 @ 1.50 ℔ bbl.
CRANBERRIES—$5.00 @ 10.00 ℔ bbl.
ONIONS—$0.00 @ 1.50 ℔ bbl.
MARROW SQUASH—$3.00 @ 3.50 per bbl.
HUBBARD SQUASH—$3.00 @ 3.50 ℔ bbl.
SWEET POTATOES—$4.00 @ 4.50 ℔ bbl.
MAPLE SUGAR—7 @ 10c. ℔ lb.
MAPLE SYRUP—$c. ℔ gall.

REMARKS.—Sales in Flour are not heavy, but prices moderately firm. Vegetables very dull. Maple Sugar is a glut in market.

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The steamer CAMBRIDGE, J. P. Johnson, master, and the steamer KATAHDIN, W. R. Rolx, master, will leave Foster's wharf for Bangor and the intermediate landings on the Penobscot River alternately every MONDAY, THURSDAY and FRIDAY, at 5 o'clock P. M.
Fare from Boston, in connection with the Knox and Lincoln Railroad, Thomaston, $2.15; to Warren, $2.40; to Waldoboro', $2.65; to Newcastle and Damariscotta, $2.75.
Freight received daily (Sundays excepted) at 4 o'clock. W. B. HASELTINE, Agent.
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The Winter Term of 12 weeks will begin Jan. 6.
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Five regular courses. Special inducements to young men preparing for the ministry. Thorough preparation for college made a specialty.
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ZION'S
HERALD.

THURSDAY, MAY 13, 1875.

A correspondent of the *London Watchman* (Wesleyan) contributes a short letter upon the condition of the Methodist work in that city to its columns. Within the postal district of the city there are 21,199 members and 1,055 probationers. The net increase for the last year has been 578. The number of new members received during the year has been 2,518. The question is naturally asked, how it occurs that, with all their chapels and earnest preachers and teachers, so small a net increase is returned—less than 600 persons. To this question, as interesting to us in Boston as to the Wesleyans in London, and one constantly forcing itself upon thoughtful minds, the correspondent of the *Watchman* responds that during the year, while the net gain was small, they had gathered out of the world 2,518, and in addition to this had graduated numbers of triumphant souls to the Church of the first-born in heaven, and had contributed also a large number to the Church of England, and to the Congregational and Baptist Churches. Some such answer may, in a degree, abate the anxiety of those with us who marvel over the slow increase of our city Churches. Still we feel much that a want of hearty consecration and efficient personal service for Christ and the building up of His kingdom, is the chief occasion of the slow growth of municipal Churches.

Hon. William D. Kelly, of Philadelphia, a well-known member of Congress, has just returned from a Southern tour. He has tasted of the tree of knowledge of good and evil, and his eyes are open! The only regret he has, in looking back upon his last year's Congressional acts, in the new light which he has received, is that he was so deceived, as to the facts in the case, as to vote for the force bill. He finds the South entirely quiet, every man sitting under his vine and fig tree, with none to molest him or make him afraid, except the few, unrequired soldiers of the United States army, whose absence would be more serviceable than their presence, he thinks. The stories of violence and abuse, which we have heard at the North, he believes to have been unfounded or gross exaggerations. All the South needs is to be "let alone," and the rights of all will hurry to adjust themselves. Now, it is a little significant that disappointed and dissatisfied politicians of the party in power, with remarkable unanimity, are quite disposed to take this same view of the Southern problem; and it is equally noticeable that while such casual visitors, under certain circumstances, receive such impressions during Southern tours, men connected with political affairs, and those, as well, who are not—such as teachers and ministers, persons who have passed years in the Southern States, bear a very different but equally unanimous testimony in reference to a very different condition of things. It was exactly the same before the war. We had South-side and sunny-side views of slavery. There is a beautiful, cultivated and courteous South. Some Northern men are so happy as to fall into its good graces, and a most charming time they have of it. There is another South, ignorant, vicious and perverse. It is led by men intelligent enough, but men embittered against the federal government, unreconciled to the results of the war, determined neither to acknowledge the manhood or the civil rights of their former slaves, but by some means to keep them still in a subordinate and servile condition. It is this condition of things that accounts for the two widely different reports. There is a foundation in fact for both. No federal legislation can redeem the South. Armed intervention for any length of time could not be endured. Temporary interposition, for a time, may still be, and doubtless is required; but the South must be saved from within. General education of whites and blacks is the great want of the hour, and the solution of the problem. Every day the colored man is acquiring self-possession, education, capital, and a conception of the possibilities before him. He will soon be abundantly able to take care of himself. No persons in the world have so much depending upon their intellectual and moral training as the white citizens of the South. The black man will neither emigrate to Mexico nor Africa. He will cultivate cotton, rice and sugar in the Gulf States. His development will be the wealth of the South and the re-enthronement of cotton. He must be emancipated from ignorance and superstition, as he has been from bondage; and his full redemption will be the glory of the land, as his enslavement has been its shame.

The London *Watchman* reports a very interesting meeting of leading laymen held in Manchester, April 15, to arrange for the erection of a denominational building on one of the principal streets (Oldham) of the city, containing a chapel for daily religious services, a reading room, library, a memorial hall, and offices for Wesleyan societies. It was proposed to erect a building that would honor the body for whose official and religious purposes it is to be provided, and it was justly urged that the undertaking, when brought to a completion, would be a lasting blessing to Methodism in Lancashire, and the connexion at large.

The religious interest in London is not confined to the middle and lower classes. Her Majesty's opera house has been opened, and the royal box is honored with the presence of the ladies of the court. This royally patronized theatre, holding 6,000 persons, is crowded with hearers. A new hall, opened in a fashionable quarter of London, has been filled with 10,000 people, listening attentively to the preaching and singing of the American evangelists.

The name of Rev. N. A. Wilder, stationed this year at Swanton, Vermont, was erroneously printed last week, Allen.

THE LIVING WESLEY.

The wonderful vitality of John Wesley is revealed in the voluminous literature that has grown up around his name, and in the fact that the subject is still far from being exhausted. Indeed, no one can read the volume of Dr. Rigg, just issued from the press of the Book Concern, and bearing the significant title, "The Living Wesley, as he was in his Youth and Prime,"* without feeling that the true life of the great preacher and organizer has not yet been written. The emotion excited by this remarkably fresh and suggestive volume is one of intense disappointment that the able author had not devoted himself to the preparation of a full and well-rounded life, for which he shows himself abundantly able, instead of simply a review of the errors and deficiencies of his previous biographers, and a graphic sketch of the marked eras in the natural and spiritual life of his subject.

The life of Mr. Wesley has suffered, both at the hands of his friends and from those who could not understand and did not appreciate his intense spiritual experiences. The early Wesleyan biographers were inclined to cover or omit any marks of human infirmity; to pass over or apologize for acts or opinions in any portion of his life that did not accord with the highest estimate of so saintly a man in the very maturity of his powers and Christian experience. Simply literary authors and religious philosophers, like Southey, while fascinated by the extraordinary sanctity, unselfishness and admirable heroism of the man, failed to conceive of the real nobleness of his character, and of the supernatural nature of the grace that inspired and sustained him.

The last biographer, Rev. L. Tyerman, is a marked exception, however, to this rule. A hearty and loyal son of Wesley, as if aware of the tendency of denominational historians to exaggerate the virtues and cover the defects of their subjects, he has apparently planted himself resolutely at the opposite extreme, and has sought out, with extraordinary painstaking, all the weak places in the character and acts of Mr. Wesley, and has presented them, not only without extenuation, but with a remarkable fullness of detail, with the very worst interpretation that can be placed upon them, and with a frankness and strength of reprobation, often, that amounts to injustice as well as impertinence. But Mr. Tyerman has performed an invaluable service in the collection of abundant materials, and in supplying the resources out of which the accepted life of Mr. Wesley may yet be fashioned.

The unmistakable mark of the really great man whom God sets forth in His providence as the light and guide of his fellow men, is the constant growth of his influence, and the clearer apprehension of his unique ability as years roll on. Many men excite great popular interest in their lifetime. They seem to make strong impressions upon their generation, and give direction to the public thought and feeling. They are the fashion of the hour, and fill a conspicuous space in the literature of the day. But their rapidly acquired reputation hardly survives their own lives. They are remembered as the significant representatives of a former period, and their words and acts are called to mind, from time to time, as the noted names and striking events of another age. But such a man as Luther is more a living power at this hour than during the years of his human life—even than at the active period when he opened his great struggle with Rome. It is easier to write his biography now. He is better understood and appreciated. His faults, the moral warts and scars upon his character, as well as his mighty genius and divine mission, are seen more clearly, and are better understood, and the real philosophy of the reformer's life can be more truly disclosed than in any previous era since he lived in the flesh. It is the same with Mr. Wesley.

Dr. Rigg has well named his volume the *Living* Wesley. His whole career stands out more clearly before the world now than during his lifetime. The men of his day did not understand him. Many of his immediate followers forgot that he was human. His colleagues could not compare him, as he stood by their side, with men of other generations. The full magnitude of his ideas, the personal courage and consecration incident to his organization of the spiritual reformation which he (with others of a like mind) set in motion, the sublime repose of his faith, the remarkable practical wisdom with which he clung to so much of the old as was vital, and the boldness with which he originated a new system, his singularly wise interpretation of Providence in the adaptation of his religious modes to the times and the work of human evangelization, and the prophetic skill with which he planned for many ages and many millions of disciples, can now be seen as it was not revealed in the earlier years of the century that has rolled by since his personal mission ended.

There is no occasion either to apologize for, or be anxious about, his special weaknesses of character, or the points in his career that were open to the criticism of his times. He was simply a man, although he was one of the noblest of his kind. "This treasure is committed to earthen vessels." The matchless grace of the Gospel is made all the more evident in the harmony, beauty, and power wrought out in the life of one who was not without some of the weak places found in human nature. Mr. Wesley had fewer of them than most men. There was no selfish or vicious stain that characterized any one of them; they were simply weaknesses. When all the facts are clearly presented there is hardly an act in his life, after he reached mature years, that was not conscientiously weighed. He made mistakes, misjudgments, and fell into troubles on this account; but the world presents few conspicuous lives so pure and true and unselfish, from first to last. We expect great faults to be the attendants of great natures; but, among the marked names in the world's eras, where will one be found whose whole life can be looked upon without a blush, and whose memory has so evidently escaped any detracting moral blight?

Until such a life as we have intimated is prepared, we know of no volume that we would sooner place in the hand of an inquirer desirous of having a clear and unprejudiced idea of John Wesley, and an adequate response to certain prevailing misconceptions of his character, and mis-statements as to his acts, than this admirable monograph of Dr. Rigg, with its capital introduction by Dr. John F. Hurst.

* THE LIVING WESLEY, as he was in his Youth and Prime. By James H. Rigg, D. D., with an introduction by John F. Hurst, D. D. New York: Nelson & Phillips.

CHRISTIAN WOMEN.

The demands made upon women by the conditions of modern society are most comprehensive and wearisome. It seems to be a fact of civilization, that woman exchanges the drudgery that falls to her lot in a savage and barbarous state for the not less irksome, and far more unsatisfactory routine of artificial manners and dress. Women, and men too, are the slaves of fashion, and much of time and strength and means must be devoted to mere outside show. This is true of the people who are in more than comfortable circumstances, while those of less ample means are eager to present as good an appearance as the best, while the poor are burdened with the toils and cares incident to the effort to secure the common necessities of life. What time, under these circumstances, for any Christian work of a public character by the women of the age? True, we have fashionable fairs in our large cities, where a very few Christian women weary themselves in an attempt to gain money for the support of some good cause, where too frequently questionable measures are resorted to in order to increase the receipts, and where the bulk of the articles offered for sale are little useless nothings, that in most cases are not even ornamental. And then, while such means are resorted to to wheedle the money out of unwilling hands, the people who are possessed of wealth are so careless of the demands of these great public charities, of benevolent enterprises, or they are so utterly heartless, that they let them struggle on, hampered and crippled in their work of love and blessing.

It may as well be confessed that the common way of raising money at fairs is one of the most unprofitable investments of time and strength and conscience that has ever been devised; and yet this is about the only place where Christian women are specially and publicly active. There may be, in fact there are, many societies, of one kind and another, where Christian women are interested; sewing circles to aid Church finances; missionary societies for the conversion of the heathen of Africa and other foreign parts, or the heathen of the North End, or to secure a home for working girls; and many others—all of them, as far as we are able to judge, scarcely producing a perceptible ripple in the tide of human society, while the multitudes are crowding the places of amusement, gay, giddy and frivolous as long as times are prosperous, and despondent and vicious when misfortune may come upon them.

The great present need is not for more organizations, but rather that each Church should reckon itself an organization, of which all are active members, and responsible for constant and zealous service. Each Church ought to be so conducted that it shall be a vital force in any community where it may be located. It is not enough that a few influential, talented or official brethren should be actively engaged. All ought to feel a responsibility, and each ought to find some sphere of usefulness. Women, as well as men, ought to be enlisted in the aggressive work of the Church, for there is much that they can do better than men, and there are some fields of need and promise that they can alone cultivate. With careful, Christian faith we send devoted women to the far-off ends of the earth, to labor in the zenanas of India among the secluded and oppressed women of that heathen land; and we forget that there are hundreds of homes, in all our large cities, where the Gospel now has no prospect of entering, excluded as rigorously by poverty and ignorance and sin as it is from those heathen homes by the imperious will of the jealous husband.

The work of the Christian woman in Christian lands is two-fold in its character. Her first duty, if she have a home, is to her own immediate family. The most precious influence may there be exerted, an influence that shall be lasting for good as long as eternity endures. Especially is this the case with mothers, who to so large an extent may mold and fashion the character and destiny of the child. It is a notable fact, that where the mother is what she ought to be it makes but little difference as to the father. The child talks likes its mother; it will soonest feel her guidance in all things. If she be peevish, fretful, worldly, selfish, the child will be in great danger of manifesting the same unlovely traits. If she be gentle, loving, pious, prayerful, it will be very strange if the child be not noted for the same peculiarities. Thrice blessed is the child with a good mother. The men and women of the next generation will be such as the mothers of this generation shall make them. Hence we see the immeasurable importance of the work in the family, which must be performed by Christian mothers, if performed at all. O for mothers who feel the dignity of their position, and are more than glad to deny themselves of foolish indulgencies, and debilitating amusements, and fashionable frivolities, that they may the better train the young for usefulness and honor on earth, and for glory and bliss in heaven.

But Christian women ought to look beyond the narrow limits of home, for the fields waiting, richly ripe, are all about them, and sheaves may be gathered which shall make glad the garners of God. If time and strength and means were economized, as they might be, and if Christian women were as thoroughly Christian as they ought to be, there would be a revolution in the methods of Church-work which would startle a gazing world. Why may not a Christian Church, by its women, visit as many irreligious homes each three months as there are female members of the Church, and visit these homes to carry Jesus with them, and to tell in ears that have never heard the Gospel the joyful news of salvation. This seems like a little thing, and yet how few Churches come up to this standard of faithfulness! It might be done, it ought to be done, and it must be done, before the Churches in our large cities will make their presence felt as they ought amid the surging tides of sin that sweep with fury along.

It will take more religion than is now enjoyed to undertake this work, and carry it to a successful issue. There will need to be a letting go of worldly pleasures and pursuits, less of dress and show, more of real, earnest living. Heaven and hell, and the cross of Calvary will form the theme of daily thought, and will serve as a constant inspiration; there will be earnest prayer for the preparation which the Holy Spirit can alone bestow; and there will be such an unselfish consecration of all things upon the altar of God that all will know that the eternal and invisible things, unseen by mortal eyes, have been revealed to these earnest souls. Why may not the Church, why may not Christian women hear the call of Christ, and the pleadings of a perishing world, and resolve that the future shall witness such a personal proclamation of the Gospel from house to house as has never been known? This is the only way to reach multitudes of the unsaved and uncared for; and if not reached with words of love and faith they will go down to the depths of hell, within sound of Sabbath bells and in sight of heaven-ward pointing church spires, and from the very presence of careless, ease-loving Christian professors. May God arouse the Church, and especially the women of the Church, to the vastness of the needs of this crisis-hour in the history of evangelical religion.

THE METHODIST QUARTERLY.

The April No. opens with a paper from Prof. Geo. Prentice, on Ralph Waldo Emerson. Yesterday Mr. Varley closed a Bible reading with the announcement that at his next reading he would "carry a candle through the seventh chapter of the epistle to the Romans." Dr. Prentice, in purposing to carry a candle through Emerson, has undertaken a more difficult task. St. Paul may be dark, but the sage of Concord is worse than dark; he is foggy. Of what avail is the best candle in a London fog? Yet the Professor's candle does very good service. He takes us through, but we are not ravished with any entrancing landscapes. Emerson's fundamental principle is, that man is himself the source of all truth. He then limits this source by eliminating the logical faculty, and narrowing down all real knowledge to intuitions. Of course Revelation on the authority of God is utterly discarded. No man can receive religious truth on authority. Emerson tries to find his way along the edge of fathomless precipices by the light of intermittent flashes of intuition.

We cannot agree with Professor P. when he denies Emerson's assertion of the intuitional quality of our cognition of God, if by the "our" he means those who by faith apprehend Jesus Christ, and receive the Comforter to the temple of their hearts. But Emerson speaks of the natural man, unillumined by the presence and abiding of the Holy Spirit. The "God-consciousness" of such persons is unreal, for the natural man discerneth not the things of the Spirit. The reviewer's analysis of Emerson's definition of intuition is masterly indeed, showing that all of Emerson's boasted insight is only a jumble of fragments of Plato and the Christian mystics, treasured up in the memory of this professed seer, and turned about like bits of colored glass in the kaleidoscope of his poetic imagination. The article closes with a very instructive contrast between Emerson, who doubts in every sentence, and Jesus, who never doubted and never erred.

The second article is a brief but exceedingly interesting paper on the first year of our Mexican Mission, by Rev. Thomas Carter, D. D., a missionary returned from Mexico. The inviting character of the field, white for the harvest, the decay and senility of Romanism, the establishment of free schools, the freedom of worship afforded by the laws, the eligible real estate already secured, the congregations gathered, and the native helpers raised up, are set forth for the encouragement of the Church to continue in this field, and to multiply her agencies an hundred fold, that this priest-ridden Republic may be won from the worship of Mary to the homage of the adorable Son of God. The suggestion of Bishop Simpson, that our theological seminaries should encourage the study of Spanish, should be constantly kept in mind, and for this purpose ample facilities should be afforded for acquiring this language in all our schools of the prophets, as are afforded in the Boston University Theological Seminary.

Rev. A. Sutherland, of Montreal, Canada, contributes the third article, on Egypt and the Pentateuch. The object is to show how the Egyptian monuments confirm the truth of the Pentateuch, the seed-corn of the whole Bible, and rebuke the objections of modern infidelity. It has been a common objection, that the writer of the Pentateuch displays an ignorance of Egyptian customs, and that he must have lived in another country and in a later age than that of Moses. To confound the skeptics God uncovers these monuments, and enables us to read evident traces of Mosaism chiseled and printed thereon. Thus from the tombs of Egypt and from the mounds of Nineveh arise witnesses to the truth of the Old Testament record. In a tomb in Thebes is a painting representing the Hebrews making brick; some transporting the clay; some intermingling it with straw; others taking the bricks out of the form, and placing them in rows. In fact, every allusion to Egypt in the books of Moses finds confirmation in these paintings.

The fourth article, from the pen of Rev. R. Abbey, D. D., Yazoo City, Miss., is on Protestantism and Romanism contrasted. To the Romish argument, that the Church is a number of years older than the New Testament, and that Christianity must have been ministered by the Church itself, without the aid of the New Testament, Dr. Abbey effectually replies, that the Church did not originate at the time of Christ, but in the family of Abraham; and that it is not contained solely in the New Testament, but that all its principles are found in the Old. The correction of this error leaves no place to begin to build, or even to state an argument for Romanism; for the new Church, with Peter for its first president, assumed by Papists, and carelessly admitted by some Protestants, is a pure fiction. Jesus Christ originated no system of Church government. He only perpetuated the existing Church. The favorite proof text of Romanism is examined, and it is clearly shown that Christ declared that he would *build*, *i. e.*, settle, or establish more firmly the then existing Church, and not that he would *found* a new organization. To this argument the editor of the *Quarterly* demurs, with the assertion that Romanism gains thereby ritualism, successurial pontiffs and excommunication. The article is well worth reading. Our younger preachers will be caught napping, in the coming controversy with Catholicism in America, unless they diligently study the character and pretensions of this apostate Church.

"Motley and the Netherlands" is the theme of the next article, by Rev. R. H. Howard, of the New England Conference. He wields a facile pen in many of our Church periodicals, but he appears to the best advantage in his more elaborate papers in the *Quarterly*. He gives us in the present number a broad view of the history of the Netherlands, replete with interest to the student of history and to the lover of civil and religious liberty. If any one wishes his sluggish blood to be stirred by thrills of enthusiasm, let him read Motley's graphic delineation of William, Prince of Orange, and his brave followers, who "plucked up drowned Holland by the locks," and enthroned her as a first class power among the nations.

The fifth article, on "Missionary Conferences," by Rev. B. H. Badley, India, reminds us that the Quarterly is taking an ecumenical character, gathering its contributions from all the world. The writer shows the benefits resulting from conventions representing all the missionary enterprises, and he details the doings of the first one in America, in 1854, under the inspiration of Rev. Dr. Duff, and of the second, in the same year, held in London. Then follow accounts of Conferences of missionaries in India, from the first, in 1857, to the last, in 1872, giving more than a score of topics discussed, and the *personnel* of the 136 members of the convention, and the highly interesting statistics of missionary labor. Some idea of the magnitude of this assembly, and the vastness of its work, may be gathered from the size of its printed report, of more than 500 pages. The paper closes with the suggestion of a world's missionary convention in Rome, London, or New York.

Dr. Vail reappears in the pages of the Quarterly, after an absence of several years, in a scholarly discussion of the "Passage of Israel through the Red Sea," in which he gives the results of his personal observations in Egypt. The topics which pass under review are, the number of the people, the part of Egypt occupied by Israel, and their journey from Rameses to the Red Sea. His conclusion is that Suez is the probable place at which the passage was made. The writer is always at home in Scriptural exegesis, sacred geography and history.

Many live questions of the day are discussed in the Synopsis of the Quarterlies, Foreign, Religious and Literary Intelligence, and Book-table. Among the book notices we are specially interested in the description of the Noachian deluge, found by George Smith on the Assyrian monuments, a wonderful confirmation of the Mosaic account.

The call for 2000 new subscribers should be immediately responded to by both ministry and laity.

FOREIGN CORRESPONDENCE.

THE EVENING FESTIVALS.

Every evening saw many masked balls, both public and private, the former given in the theatres, which were arranged for the purpose. Very few people dance, and they are little more than "costume parties," deriving an additional interest from the prizes that are given for the best costumes.

The real "festivals" are the out-door ones. Three of these were given in the Piazza Navona, which is a large, oblong piazza, or square, with a fountain and an obelisk in the center. Ropes of flowers were stretched from the summit of the column to all points of the piazza, and from these depended lanterns of all hues. It looked like a picture out of the "Arabian Nights." At each end of the piazza a band was stationed, to whose enlivening strains the people danced wherever they could find space enough, for the crowd was immense. The most prominent of the dances was the celebrated "tarantella," and they kept it up till early morning.

INCIDENTS OF THE WEEK.

The most noticeable feature of the carnival, to me, was the all-pervading good humor, and the small number of fights and arrests. Imagine a New York or Boston crowd, with liberty to throw flour, lime-pellets, and faded bunches of flowers at each other and whomsoever they chose. Wouldn't the police reports of the next day show quite a long list of broken heads and blackened eyes? Here I heard of but two or three arrests, which were due to carnival license, and they only indirectly so. One cause of the remarkable fact is the large number of *gendarmes*, or policemen. They are at every corner, and at least two more are stationed between every two streets. If there is any prospect of "a little trouble," they don't rush in with a club, and proceed to knock the mildest looking man on the head, and then arrest a few bystanders; they walk up to the contestants, quietly ask for an explanation of the trouble, decide as to the point in dispute, and if either party demands it, takes the names for further investigation. Then it is all over.

I saw one unfortunate individual, whose hat, struck by a well aimed bouquet, went to the other side of the street. He pursued it, and had just straightened it out, preparatory to putting it on again, when a perfect avalanche of flour descended full upon his unprotected head. He shook this out as well as possible, and put on his hat, but only to have it knocked over his eyes by a passing masker; and most wonderful to relate, he laughed through it all.

The Princess Marguerite, with her suite, occupied a balcony, handsomely decorated with crimson silk. It was the centre of attraction, by reason of the numerous bouquets which were showered upon the crowd. Her royal highness was often obliged to dodge the storms of *confetti*, but seemed to enjoy the sport as well as common people.

It was great fun, just as the street began to assume its masked-ball appearance, to see the stately dames, who had gone out for a drive in their private carriages, expecting to escape from the Corso in time to avoid the flour and *confetti*. They made the most desperate efforts to preserve their fine dresses. The tops of the carriages were put up, and large sun-shades, held in front of them, formed an excellent screen from random shots; but many times some mischievous foot passenger would descry a little opening in their armor, and a sidelong shower of *confetti* would cause great consternation. Sometimes a party of maskers caught sight of friends or acquaintances, who were literally "lookers-on in Rome," and, forming a circle, danced around them, to the great amusement of the spectators.

A VALIANT ENGLISHMAN.

One day a most amusing incident, which threatened at one time to end in a miniature "war of races," or of nationalities rather, occurred. An Englishman, with a "*robe de nuit*" drawn over his clothes, a high stand-up collar, and a white hat, but without a mask, sallied forth into the Corso. His tall figure and foreign look attracted a crowd of "gamins," and he was most unmercifully pelted. He kept up a running fire for some time, until, his ammunition giving out, he was obliged to halt for supplies, and supplies were immediately forthcoming. The itinerant venders of *confetti* urged him to help himself from their baskets, knowing that when reckoning time came they could cheat him out of a franc or two.

With a lamentable lack of strategic skill, this representative of "hold Hengland" took up his position where two streets crossed, and where he was exposed to a galling fire from all points; but though his face was a bright red, from the multitudinous stings of the *confetti*, his hat gone, and his shirt torn, he boldly stood his ground, doubtless remembering that "England expects every man to do his duty." He was reinforced by several compatriots; but the crowd of assailants becoming greater every moment, the attacked considered discretion the better part of valor, and beat a masterly retreat. They were followed, of course, and pushed and jostled until a guardian of the public peace interfered, when all became quiet. In the course of the *melee* the Englishman was, accidentally, I think, struck, and yielding to an Englishman's first impulse, he "hit somebody," the result of which was a black eye. It appears that he hit the wrong man, and the aggrieved individual followed him to the hotel, breathing out threatening and slaughter. The Englishman very wisely did not wait for him, and he was stopped by a dignified police officer, at the door of the hotel, who listened to his complaint, and took his name, assuring him of a satisfactory adjustment. I did not find out how the affair ended but probably when his wrath cooled he decided not to enter a complaint.

THE CONFETTI.

These little missiles were so annoying, and were used so largely by the gamins, that the "syndic" prohibited them during the last two days. The "*Capitale*," a paper whose mission is to oppose the recognized government in anything and everything, denounced this proceeding as an act of the grossest tyranny; and that, too, although the government offered to pay the dealers for the stock they had on hand! The throwing of flour was likewise stopped; and the absence of these two elements of gaiety made the Corso at least more respectable. People could now walk or drive without fear of injury to clothes or person, except such as might come from a bouquet hurled with too great force. Some of these bouquets were even pretty, but most of them were made for the occasion, and could boast of more strength than beauty. They are supposedly thrown from the ladies in the balcony to friends in the street, and *vice-versa*, as souvenirs, but practically not one tenth part reach those for whom they are destined. As soon as one is seen to start from a balcony, a rush is made for the place, and a general scramble ensues, in which the gentleman is liable to be ousted by the rabble. Whoever among the latter gets the coveted prize, brushes the dirt off and sells it over again, so that, by the end of the week, there are a good many battered bouquets in the market. The vendors of these "floral tributes" have their stands in the side streets, and drive a good business. The Romans complain that the prices are exorbitant, but to us they seem very reasonable. Twenty cents for a bouquet as large as one's head, and containing roses and camelias, would rather startle an American florist.

"SENZA MOCCOLI."

The last day of the carnival the sport is kept up till late in the evening. The street lamps are taken down, and their places filled by gas jets, representing flowers, crosses, stars, etc. The windows and balconies are filled with people holding little tapers, the so-called "*moccoli*;" the people in carriages also carry them, and the effect is really beautiful. The fun consists in keeping the tapers lighted, in spite of the efforts of others to put them out. Large fans are placed on the end of long poles, and by means of these many a light is gone before its owner knows it. Almost all the pedestrians have cloths or handkerchiefs, which they flap industriously at the lights which those in the windows, on the ground floor, or in carriages, are striving to keep lighted. A handkerchief or fan that can be seized and captured is fair spoil of war, and this gives rise to many very funny scenes. Red and blue lights are burned, and amid shouts of "*ecco moccoli*," and as the boasted light goes out, "*senza moccoli*," the fun goes on for hours.

When the lights have gone out, and the Corso is no longer full of carriages and pleasure-seekers, in every imaginable shape and form, the halls in which the last balls of the season are held fill up, and there, at early morning light, to the sound of music and singing, the carnival goes out, and Lent comes in.

DE.

Editorial Paragraphs.

We write our final words, in the preparation of this number of ZION'S HERALD, at the Maine Conference. It meets this year in the fine city of Bath, upon the Kennebec, some twelve miles above its mouth. This city has a population of 10,000, living in comfortable homes—many of them bearing the marks of wealth, and all of them of domestic thrift and comfort. It is a noted ship-building city. Some of the finest crafts that wing their swift way across the seas are built here. Two new ones were launched during this session of Conference. Bath has been, almost from the first introduction of Methodism into New England, an eminently friendly home for the faith. The early conversion of the wife in the family of Gen. McLellan, and the earnest zeal of its members, gave an unusual social standing to the Church upon its first planting here, as it has also contributed at least one earnest and efficient Christian wife to a faithful and honored Methodist minister's domestic circle. When Mrs. McLellan was converted, under the preaching of Jesse Lee, who ever after greatly prized and respected this excellent woman, she immediately set up the family altar, and attended to its duties faithfully herself, drawing her worldly but loving family around it. No one can overestimate the breadth of the influence of such a godly woman.

There are two vigorous Churches of the denomination in the city. The old Wesley Church now worships in one of the finest and most commodious edifices in the connection. It was built four years since, and, for beauty and convenience, leaves nothing to be desired. It seats easily one thousand. The second church is somewhat smaller, but is a very neat and comfortable edifice. Rev. J. K. Day, one of the most promising of our rising young ministry, closes a very successful term in the Wesley Church, and Brother K. Atkinson, whose elaborate contributions to our paper have made his name familiar to our readers, leaves his Church

in a very vigorous and revived condition, with an enviable memory behind him.

Bishop Andrews has made a very happy impression on the Maine Conference during this, his first visit. His addresses and sermons have been polished, simple, evangelical and powerful. He presides with quiet grace; is ready, clear, dignified, and holds the members promptly to their work.

Maine Conference stands generously and loyally by its paper. Its ministers are faithful in its advocacy, and attentive to its local lists. They place us under constant obligations by their courtesy extended to its editor. May God bless them!

The term "venerable" generally carries with it the idea of age; as, when we speak of the venerable Oxford or Cambridge University, or the venerable Harvard. But after looking over the second volume of the "Boston University" Year-book for 1874, we have concluded that even youth may be venerable. This seat of learning has suddenly grown to proportions that may well challenge admiration, and that promise a remarkable future when the liberal plans of its founders and managers have been fully developed. The Boston University embraces four departments: 1st, preparatory; 2d, collegiate; 3d, professional; and 4th, the school of all sciences. Each of the first three has several subdivisions: Under the 1st, three courses for the College of Liberal Arts, the College of Music, and the College of Commerce and Navigation, respectively; under the 2d, four colleges, viz., of Liberal Arts, of Music, of Agriculture, and of Commerce and Navigation; under the 3d, four schools, viz., of Theology, Law, Medicine and Oratory. The last, the School of All Sciences, is specially peculiar to this University. It is a post-graduate department, and has no prescribed course. It aims to provide "qualified specialists" thorough instruction in such branches of knowledge as they may elect, thus broadening and supplementing their professional culture by courses of study in related sciences, arts and professions. "It is the crowning and unifying department of the entire University organization." Already arrangements have been made with two foreign Universities, the National University at Athens and the Royal University at Rome, by which advanced instruction in the Greek, Latin and modern languages, Philosophy, History, and Art, may be afforded to postgraduates of the Boston University. These may pursue, "without expense for instruction, and for any number of years, select or regular courses of study, in any department of said Universities, enjoying all rights and privileges of University citizenship; and upon returning, and passing a satisfactory examination, they may take their degrees at the hands of Boston University."

The whole number of officers and instructors in the several departments, except the preparatory, is 102; whole number of students, 476 (and including the preparatory schools, 745), 102 of them young women. Three of the University (proper) instructors (or lecturers) are ladies. Rev. William F. Warren, D. D., is president of the University Council.

THE CARDINAL. — *The Tablet*, a New York Catholic paper, announced the other day that the new Cardinal's robe had safely arrived, and been passed through the custom house. We are happy now to add that the robes have not only arrived, but been put on, with all pomp and circumstance. This great event, occurring, by a remarkable coincidence, the same year with the anniversary of the battle of Lexington and Bunker Hill, came off in New York, on the 27th ult. Gen. Grant *was not present* — of course not. Having assumed his scarlet insignia, the Cardinal has since been in Boston, to consecrate the new Boston Archbishop. We see that American Catholics are getting their mouths used to say "*prince*" when they speak of "his eminence, the Cardinal." At a dinner, given May 3d by the Archbishop, in honor of Cardinal McClosky and other distinguished guests, the Cardinal was addressed as a "*prince* of the Church;" and at a reception in the evening a song was sung in praise of "our Cardinal, our *prince*." This is a new sound in American ears. But then, American, as all other Catholics, are and must be, by pre-eminence, subjects of their sovereign lord, the Pope; and why should there not be American princes? It is all of a piece.

The Roman Catholics say that they will be content with having only secular studies during the regular hours in the public schools, provided they can be granted the privilege of appointing the teachers in certain of these schools, and of giving religious instruction in the school-houses after the regular school hours. Suppose this to be all they want, which we do not believe, what has the government, what have the American people to do with arranging for the religious tuition of Catholic children, or of any other children? Why should they provide for the accommodation of Catholic priests, or any other sectarian teachers? Our only security is to grant no special favors.

Those preachers who have not yet taken the collection ordered by the last New England Conference for the Kansas and Nebraska sufferers are requested to do so immediately, and forward the same to Brother Magee, or our Book Agents. They can also forward money contributions to George C. Newman, esq., or Rev. G. S. Alexander, at Lincoln, Neb. Supplies can also be directed to George C. Newman, Secretary State Aid Society of Methodist Episcopal Church, Lincoln, Neb., care State Aid Society at Omaha, *via* C. B. & Q. R. R. from Chicago. Brother Alexander leaves in a few days for his home in Nebraska, after his visit to New England.

Dr. Tourjee has just issued circulars, announcing a second session of his sea-side music school. It seems a good idea to give music teachers, during their summer vacation, an opportunity to add to their acquirements, and to gather inspiration by associating with members of their profession. Pupils in every stage of progress are admitted to the same privileges. No more pleasant and healthful location could have been selected than East Greenwich, R. I. The facilities for boating, fishing and bathing are abundant, and the buildings and grounds of the Academy are adapted to furnish a delightful residence during the warm weather of the last of July and the first of August.

We are pleased to learn that the District Stewards for Springfield District do not seem to be greatly troubled about the fifth District, for we learn that they voted, on their own proposition, and with great good feeling, an increase of their Presiding Elders' salary of $500, fixing it at $2,500.

Among the Vermont Conference (Springfield District) appointments should be included the name of N. Mack, Conference Agent of the New England Children's Home.

The Minutes of the New England Conference are now issued. Two dimes will secure some 75 pages, replete with the most important information.

THE WEEK.

It is something to be remembered that the Pope and our American Bishops profess great admiration of the American republic. Lately Ultramontane German Catholics sent an address to the Pope, in which, with reference to the withdrawal of State grants from the Prussian Catholics, they call it "a stage on the fatal road to the separation of Church and State, the union of which alone can form the basis of all political and social order." We have not heard of any rebuke of this anti-republican doctrine administered by the Pope, which is sound, logical, inevitable Catholic doctrine. —— The Pope is looking after the children. It is so everywhere, not only in our public schools, but in Canada, New Brunswick, and now in Prince Edwards Island. The Catholics of this island demand separate schools. —— *The Montreal Witness*, an able and widely circulated journal, has been publicly denounced by the Bishop of Montreal and the Archbishop of Quebec. Catholics are forbidden to read even the advertisements. To read the paper is a "mortal sin." The special offense of the *Witness* was the publication of reports of Father Chiniquy's lectures on Popery, and articles commenting upon them. The Romanists are in the majority in the Province of Quebec, and here is the result. Let Americans take warning. *Per contra*, an Ultramontane Polish paper, in Upper Silesia, offers the Pope's special blessing to all present and future subscribers. Chromos, farewell! —— The Episcopal Church is in trouble. In Illinois the friends of De Koven talk of separating, for High Church reasons; in Virginia the opposers of that party, for Low Church (evangelical) reasons.

Newton will be the banner town, as it issues no liquor licenses, except to apothecaries for medical purposes. —— Six clerks have been discharged from the post-office department at Washington for being connected with fraudulent mail-contracts. Others, it is said, are to go. —— The New York State prisons cost the public, last year, over $550,000 above the receipts. —— Preparations are going on for a grand Pan-Presbyterian confederation. —— Seventy-five per cent. of the prisoners in five of the New York penitentiaries were brought there by liquor. —— The Chicago *Times* has to pay $25,000 damages for a most abusive libel upon a lady of irreproachable character. A newspaper slanderer is about the worst of the infamous brood of liars. —— Governor Kellogg telegraphs, from New Orleans, "all working well; better feeling prevailing than at any time since the war." —— A colored man demands of the San Francisco Board of Education that his children be admitted to the public schools. Referred to the committee on rules. —— The Compulsory Education Law works well in New York. Parents almost uniformly comply with the demand of the officers. —— The Liverpool *Mercury* says of Mr. Varley's work in his own home: "He found what are called the Notting Dale Potteries the home of all that is vile and disreputable — vitiated air, vitiated bodies, vitiated lives. Vice and crime were rampant. The roads were mere ruts, and the houses were hovels. He worked hard to redeem the people, and succeeded. Good cottages and decent people are now to be found where formerly pigs and humanity wallowed together." —— Many towns in the State refuse to grant license; as Malden, Leominster, Fairhaven, etc. Grafton grants only one, to an apothecary. Dudley, one to a town agent. —— The National Temperance Society held its tenth anniversary in New York, May 6. There was a large attendance of eminent friends of the cause. —— Mr. I. N. G. Parker, brother-in-law of Gen. Butler, is appointed postmaster at New Orleans. —— Died, at the age of 109, Jean Frederick de Waldeck, the famous traveler and artist.

A plan is on foot for the medical training of native Christian men and European and Eurasian ladies in India. —— The Free Church of Scotland has 25 European and 11 native missionaries in the foreign field, and a native membership of 2,163. They have 11,186 pupils in their schools, of whom 3,000 are girls. —— The bill for disendowing the Romish Church in Prussia, because of its insubordinate spirit, is styled by Bismarck a bill for freeing the tax-payers from "salarying those Jesuits who are fighting against Germany." —— Victor Emmanuel wishes Prussia to understand that Italy sympathises with Germany in her conflict with the Pope, but that the guarantees she has given to Europe compel her to respect his freedom of ecclesiastical action. —— In the election of six new cardinals, and perhaps others to follow, the Pope shows a purpose to shape the election of his successor. —— All the English Bishops, but two, have issued a pastoral, rebuking ritualistic excesses. But it makes no allusion to auricular confession and the real presence. Of the two dissenting prelates, one withholds his signature because the pastoral does not go far enough, the other because it goes too far. It is rather a compromise document. —— The Reformed Church in France is divided into two parties, the orthodox and the liberal, or rationalist. The former are in the majority, and are in favor with the government; but the latter are pushing their claims. —— Don Carlos claims to be the most devoted servant of the Romish Church, and the special champion of the Inquisition and the Pope's infallibility. —— One hundred and four cardinals have died during the pontificate of Pius IX. He has created sixty-one. —— In the Medical Department of the University of St. Petersburg there are 200 female students. —— The Emperor of Germany has signed the bill withdrawing State grants to the Catholic Church. —— The average week-day attendance at the meetings of Mr. Moody and Mr. Sankey, in London, is 27,000, and on Sunday 45,000, making over 200,000 weekly hearers.

The 313,339 immigrants to the United States in 1874 came from 103 different countries, Germany furnishing 87,291 (the highest number), Ireland 53,707, and England 50,935. Of the Teutonic race there were 492,501, Scandinavian 19,178, Latin 78,748, and Slavonic 14,502. There were 445 clergymen, of whom 97 came from France (the majority Roman Catholics, probably). More than one-half of all the immigrants landed in New York. —— The suit against Tweed for the recovery of $600,000 has been deferred for twenty days. —— Speedy justice was meted out, on the 28th ult., to a highway robber in New York, who robbed a lady walking in 18th Street. In less than forty-eight hours after the offense he was on his way to Sing-Sing, to serve out a term of eighteen years. —— Michigan University has just graduated twelve ladies, ten of them medical, and two law students. —— Arkansas seems disposed to do justice to her colored citizens. There are 160 colored justices of the peace, 95 constables, 29 sheriffs and county clerks, assessors and county surveyors, one militia field officer and 11 company officers. —— It is thought that Paul Boynton's life-saving dress has diminished the danger of drowning at least 50 per cent. —— At the Centennial in 1876 it is proposed to unite in a celebration the alumni of all the American colleges, inviting also distinguished foreign scholars. —— The farmer's average life in Massachusetts is 65½ years; that of out-door mechanics 52½ years. —— The Registrar-General of Great Britain returns every year more than 50 persons over 100 years of age. Dr. Allen mentions that Nehemiah Allen, of Barre, Mass., had 13 children, whose average was 88 years, 8 months and 20 days. —— The common schools of the State of New York last year cost $11,088,981, of which $7,500,000 went for salaries of teachers. Think of it! Eleven millions of dollars thrown away on "godless" schools! —— In Lawrence they utilize "tramps." They are set to work on the streets, sewers and other public works.

The large and first-class ocean steamship Schiller, Capt. Thomas, of the Eagle line, from New York April 28, for Hamburg, with 254 passengers, struck a ledge at 10 o'clock, P. M., on Friday last, near the Scilly Isles, about thirty miles west-southwest of Land's End, 200 persons going to the bottom. The fog was so dense that Capt. Thomas could not see either of the lights on the islands. A few of the passengers only were saved. Several passengers on board were from Boston and other parts of Massachusetts, but as yet none of their names appear in the list of those who escaped. —— The execution of William E. Sturtevant, for the triple murder at Halifax some months ago, occurred at Plymouth on Friday. He refused to make a confession, and maintained a stolid indifference to the end. —— The missing gold ring torn from Mrs. Bingham by her murderer has been found. —— A Mr. Peduza, of Brooklyn, N. Y., jumped from a balloon recently, at a height of fifty feet. It is not yet known if his injuries will prove fatal. —— The new revenue law has checked the importation of the higher grades of sugar. —— The prospects for a good peach crop are good.

FIRES. — Montpelier, Vt., twenty stores and houses, $136,900; Liverpool, England, St. James Hall, $150,000; Somerville, schoolhouse, $10,000; Buxton, Me., dwelling, $3,000; a large woolen factory, with dwelling and out-buildings, was burned about noon last Thursday, at South Danville. Loss considerable, partially insured. The property was occupied by Mr. Shattuck, and falls heavily upon him, taking nearly all he has.

MASSACHUSETTS LEGISLATURE. — In the House, the committee's bill restraining municipal indebtedness passed to be engrossed. The resolve appropriating $25,000 to the National Centennial passed to a third reading. —— Rev. Mr. Foljambe, of Malden, will deliver the next election sermon. On Thursday, Mr. Hale's resolves concerning the Boston & Albany Road were ordered to a third reading. The Senate refused to incorporate the Massachusetts Western R. R. Company.

MAINE CONFERENCE.

The fifty-first session of the Maine Annual Conference was opened in Bath, May 5th, at 9 o'clock, A. M., by Bishop Andrews, who read the 4th and 5th chapters of 2d Corinthians, and, after singing the 213th hymn, offered a very fervent prayer. The 269th hymn was then sung, and the usual sacramental service was enjoyed by the ministers and laity.

The Conference was then organized by the election of P. Jaques, G. Andrews, B. Freeman and A. W. Pottle as Secretaries.

The usual Standing Committees were appointed, and several documents presented by the Bishop were referred to them.

The 8th Question was then taken up, and Eaton Shaw, John Allen, N. C. Clifford, Joseph Mooar, J. P. Weeks, J. H. Pillsbury, Caleb Fuller, C. K. Evans, S. M. Emerson, S. M. Vail, T. Hill, C. C. Cone, J. Rice, J. E. Walker were passed and continued. D. H. Halleron was located, at his own request. Dr. Webber was transferred from supernumerary to superannuate.

The 9th Question was taken up, and B. Burnham, P. C. Richmond, S. W. Pierce, D. Copeland, H. L. Linscot, S. P. Blake, F. Masseure, B. Lufkin, A. B. Lovewell, C. C. Lovewell, E. Smith, R. H. Ford, J. Gerry, E. H. M'Kenney, E. Robinson and A. P. Hillman were passed and continued. A. Sanderson was made effective, and J. Armstrong changed to supernumerary.

The class of probationers was then taken up and disposed of.

The afternoon was occupied with the Sunday-school anniversary, and stirring addresses were made by H. W. Bolton, W. B. Bartlett, A. W. Pottle and others.

In the evening C. B. Pitblado of Portland, delivered a very eloquent and able sermon from 1 Pet. i, 24, 25.

SECOND DAY.

After an hour of social religious exercises, the Conference resumed the 3d Question, and J. W. Johnstone and P. L. Smith were cotinued on trial.

The 6th Question was taken up, and J. W. Smith was passed and continued.

The 7th Question taken up, and C. K. Evans was changed from supernumerary to superannuate.

R. F. French, F. M. Pickles, D. Perry, F. W. Smith, and D. Church were elected to Elder's orders.

Took up 10th Question, and the Presiding Elders, Luce, Martin and Colby, reported their several Districts as being in a very prosperous condition. The characters of all the preachers passed without debate. J. Armstrong was placed on the superannuated listed.

The place of the next Conference was fixed at Park Street, Lewiston.

Rev's Messrs. Wiley, Porter, and Sherwood were introduced to the Conference at this point. Rev. Mr. Gilbert, Bible Agent, was introduced, and addressed the Conference, and Rev. Mr. Burges, delegate from the Free Baptists, made some very happy remarks. Rev. Bro. Whitaker, Agent of the New England Education Society, was introduced, and ably represented the interests of that society.

At 2 P. M., Rev. R. Sanderson, of Augusta, preached the annual missionary sermon. It was an able production, and eloquently delivered, and was followed by the Missionary anniversary of the Conference Missionary Society.

The evening was occupied by Dr. S. M. Vail, who delivered a very entertaining and instructive lecture on his "Travels in the Holy Land."

THIRD DAY.

Conference opened this morning with the usual formalities, after which the Bishop introduced Rev. Perry Chandler, transferred to the Maine from the New York East Conference.

Rev. George S. Alexander addressed the Conference in behalf of the Nebraska sufferers, when a collection of $158 was taken and passed to him.

At this point a very pleasant episode interrupted the general business, by the presentation of a valuable watch to C. C. Cone, from friends in Bath, as a token of their appreciation of the able service he had rendered to the causes of slave emancipation and temperance.

Took up 4th Question, and C. Bisbee, J. Hayden, G. R. Wilkins, J. Nixon and W. C. Averill were admitted to full connection and elected to Deacon's orders.

The Conference then sung the 215th hymn, Dr. B. K. Peirce offered prayer, and the Bishop addressed the class of Deacons. Seldom, if ever, has the Maine Conference been thrilled with such an address. Like all the Bishops who have presided at our Conference, Bishop Andrews is making a most profound impression on the ministry and laity. His remarks addressed to the Deacons on the atonement had the true apostolic ring, and his words on Christian perfection were like "apples of gold in pictures of silver."

The Rev. Dr's Fisk of the Congregational Churches in Maine, and Kingsbury of the Baptists, were introduced, and addressed the Conference as delegates from their respective denominations. Rev. Mr. Boynton of Brunswick, was also introduced.

H. C. Sheldon was continued on trial.

In the afternoon the first hour and a half was devoted to the Women's Foreign Missionary society. Dr. Peirce gave an interesting opening address, and was followed with able papers by Rev. Mrs. Freeman and Mrs. Trafton. The remainder of the afternoon was devoted to the anniversary of the Ladies' and Pastors' Christian Union, presided over by A. S. Ladd, who made a thrilling address, followed by Mrs. Cushman of Portland, Corresponding Secretary of the Society, full of instruction and pathos. Mrs. Cushman is the most interesting female speaker that we have listened to — unassuming and modest, yet earnest and eloquent. The Ladies' and Pastors' Christian Union is promising much to the Church in Maine.

The evening was devoted to the interests of Church Extension, and able addresses were made by A. W. Pottle and Bishop Andrews.

FOURTH DAY.

Opened with the usual formalities, after an hour's devotional service.

Certain petitions for a change in the Presiding Elder's office were presented, and referred to a special committee.

George R. Wilkins, J. Hayden and C. W. Averill, were elected to Elder's orders; J. Nixon, J. F. Woodman, J. Lidstone, W. F. Marshal and C. W. Perry to Deacon's orders.

George C. Andrews, C. W. Bradley, S. Hooper and M. C. Baldwin were admitted on trial.

Rev. Dr. Peirce addressed the Conference, presenting the interests of our Church paper, the good old HERALD.

J. P. Magee spoke with ringing words of Books and the Sunday-school.

Rev. Dr. Latimer was introduced, and addressed the Conference on our educational interests.

Mrs. Wittenmeyer, failing to be present yesterday, addressed the Conference upon her favorite theme.

Dr. Allen, at this point, presented a letter of respect and affection to Dr. George Webber and H. B. Abbott, who have been so long leaders in our Conference, now laid aside from the active ministry. The letter of sympathy was unanimously adopted by the Conference.

Rev. M. Pickles, from the Provinces, was introduced to the Conference.

The afternoon was devoted to an educational meeting. Addresses were made by Dr. Allen, and Dr. Latimer of Boston University. Rev. Mrs. A. C. Trafton made some very touching remarks on her experience at Kent's Hill. Dr. Torsey, having just arrived, addressed the meeting in his usual and unique style.

The evening was devoted to the interests of temperance.

[Remaining items of daily business next week.]

The following is the list of appointments:

PORTLAND DISTRICT.

ISRAEL LUCE, Presiding Elder (P. O., Portland).

Portland — Chestnut Street, S. F. Jones, P. L. Smith; Pine Street, J. W. Johnston; Congress Street, C. W. Bradlee; Pleasant Street, John Gibson; Island Church, J. C. Perry. Cape Elizabeth, supplied; Cape Elizabeth Ferry, J. M. Woodbury; Cape Elizabeth Depot, John Collins. Falmouth and Cumberland, B. F. Pease. Casco Bay Islands, Henry Crockett. West Cumberland and North Westbrook, supplied by E. Sanborn. Raymond, supplied by W. H. Trafton. Gray, J. P. Cole. Gorham, E. W. Hutchinson. Saccarappa, D. B. Randall. Scarborough, J. E. Budden. Saco, A. W. Pottle. Biddeford, J. R. Day. So. Biddeford and Biddeford Pool, supplied by W. Murphy. Oak Ridge, supplied. Cape Porpoise, Chas. Andrews. Kennebunk, G. F. Cobb. Kennebunk Port, T. P. Adams. Kennebunk Depot, John Cobb. Maryland Ridge, supplied by W. P. Merrill. Ogunquit, supplied by O. S. Pillsbury. Berwick, Isaac Lord. South Berwick, Charles Munger. Elliott and Scotland, S. F. Strout. South Elliott, Alvah Cook. Kittery Navy Yard, Benjamin Freeman. Kittery, O. H. Stevens. York, J. H. Trask. Hollis, supplied by —— Sawyer. Goodwin's Mills, Alpha Turner. Alfred, Joseph Hawks. Newfield, J. A. Strout. West Newfield, George Hoit. Shapleigh and Acton, supplied by J. F. Woodman. Buxton, George C. Andrews. W. Gorham, Joseph Colby. South Standish and Standish to be supplied by C. A. Wilson. Baldwin, D. M. DeHughes. Cornish, supplied by J. L. Blades. Kezar Falls, A. C. Trafton. Fryeburg, C. H. Zimmerman. North Fryeburg and Stowe, John Mitchell. Lovell, to be supplied. Denmark and Hiram, supplied by —— Powers. Conway and Conway Center, H. B. Mitchell. North Conway and Bartlett, H. F. A. Patterson. Upper Bartlett, J. Gates. F. A. Robinson, Principal of Goshen Female Seminary, N. Y., member of Chestnut Street Quarterly Conference. Oliver M. Cousens, Agent of State Temperance Association, member of Kennebunk Quarterly Conference. J. H. Pillsbury, Professor in Wilbraham Academy, member of Kennebunk Depot Quarterly Conference.

GARDINER DISTRICT.

EZEKIEL MARTIN, Presiding Elder (P. O. Augusta.)

Gardiner, J. F. Hutchins. Bath — Wesley Church, A. S. Ladd; Beacon Street, to be supplied. Richmond, Francis Grovenor. Bowdoinham, A. R. Sylvester. Brunswick, C. W. Morse. Harpswell, Nathan Andrews. Lisbon, S. D. Brown. Lewiston — Park Street, H. W. Bolton; Main Street, S. F. Wetherbee. Auburn, G. D. Lyndsay. Monmouth, D. Waterhouse. Leeds Junction, to be supplied. North Yarmouth, G. W. Barber. Durham, Pownal and South Auburn, H. B. Wardwell. Freeport, N. D. Center. East Poland and Minot Corner, supplied by W. F. Marshall. North Auburn, F. M. Pickles. Mechanic's Fall, W. B. Bartlett. Oxford, Noah Hobart. Bridgton, Richard Vivian. Naples and South Harrison, Alva Hatch. South Paris, John B. Lapham. South Waterford, Sweden and Otisfield, D. Perry. North Norway and Albany, to be supplied. Rumford, supplied by G. Briggs. Woodstock, T. Hillman. Andover, supplied by G. Hanaford. Newry, Upton and Erroll, N. H., supplied by J. Lidstone. Bethel, Aaron Sanderson. Gilead, Mason and Sunday River, to be supplied. Gorham, N. H., W. W. Baldwin. Livermore, T. J. True. Hartford and Peru, to be supplied.

READFIELD DISTRICT.

PARKER JACQUES, Presiding Elder (P. O., Hallowell).

Augusta, Roscoe Sanderson. Hallowell, D. W. LeLacheur. North Augusta, R. F. French. Waterville, W. S. Jones. Fairfield, P. Chandler. Fairfield Center, J. Hayden. Skowhegan, S. Hooper. Madison and Anson, J. Nixon. New Portland and New Vineyard, D. Pratt, jr. Solon and Athens, E. Gerry, jr. Industry and Starks, J. Fairbanks. West Waterville and North Sidney, N. C. Clifford. Mercer and Norridgewock, C. W. Averill. Strong, F. W. Smith. Phillips, West Phillips and Rangely, D. Church. Farmington, E. T. Adams. Kingsfield, Salem and Freeman, M. C. Baldwin. Farmington Falls and Vienna, to be supplied. New Sharon, G. R. Wilkins. East Wilton, Temple and Weld, C. E. Bisbee. Livermore Falls, W. H. Foster Fayette, C. W. Blackman. Wayne, E. K. Colby. North Wayne, to be supplied. Kent's Hill and Readfield Corner, C. C. Mason. East Readfield, supplied by —— Berry. Belgrade and Mount Vernon, J. W. Smith. Winthrop, S. Allen. Wilton, R. H. Kimball. Dead River Mission, to be supplied. H. P. Torsey, Principal, J. L. Morse and A. F. Chase, Professors, and H. C. Sheldon Agent, of Maine Wesleyan Seminary, and members of Kent's Hill Quarterly Conference.

Notes from the Churches.

MASSACHUSETTS.

The last *Watchman and Reflector* publishes from a Washington correspondent (E. H. G.) the following generous correction of an article copied by it from the *Presbyterian Banner*, charging Rev. Dr. Newman as having received $10,000 per annum from the United States government during his tour around the world, and his wife getting an additional $3,000 yearly as his private secretary: —

"Dr. Newman accepted an appointment to visit Japan, China, India, Turkey and Russia in the interests of the government, to open a confidential correspondence with Secretary Fish, carefully preparing and transmitting commercial reports on all those countries, looking to the increase of American commerce. He was engaged for the government just one year and a half, for the *whole of which* he received, as salary, $3,395.33, and for actual traveling expenses, $2,417.27 — making the sum total, for salary and expenses for one year and a half, $6,212.60. Mrs. Newman accompanied her husband, but not as his secretary; and her expenses were defrayed solely by her husband. Dr. Newman's reports, quite voluminous, were prepared entirely by his own hand, and have been highly spoken of by the Departments, and some of their suggestions adopted by the government. The Doctor resigned his official connection with the government while in Russia, which he could have honestly retained till his return to this country, that he might spend some time in London in arranging for and preparing his forthcoming book on the Euphrates Valley."

A Cordial Greeting. — The East Dedham Society gave a cordial greeting to their pastor, Rev. Z. A. Mudge, at his entrance upon his third year among them. Covertly organizing at the church, they entered his house in full force, accompanied by a good representation of warm friends of other Societies. Having made special deposits upon the sitting-room table, of a large number of valuable packages, a season of enjoyable social converse and song followed. Rev. Henry E. Crocker then presented the pastor, in behalf of the company, a generous roll of greenbacks, enhanced in value by accompanying well chosen, kind words. The whole affair was conceived and executed in a manner highly gratifying to the recipient and his family.

The following resolutions, adopted by the New York East Conference, at its late session, indicate the enviable eminence attained by our much valued correspondent during his quite too long expatriation from the New England Conference: —

Whereas the Rev. W. S. Studley is about to return to the New England Conference, whence we received him for the first time nearly twenty years ago,

Resolved, 1. That by his manly dignity, courtesy, unostentatious social qualities, and his faithful attention to the responsibilities of his position as a minister of the Methodist Episcopal Church, and a member of the New York East Conference, he has greatly endeared himself to us.

2, That we have no doubt that in receiving him again his old friends will find that the strength of his manhood is fulfilling the promise of his youth.

A. S. HUNT,
W. H. THOMAS,
D. CURRY,
D. A. GOODSELL,
J. M. BUCKLEY.

MAINE.

Rockport. — The Conference year has just closed, and with it the labors of Rev. C. E. Knowlton, with the Methodist Episcopal Church in this place, having been with us four years, and the Church signally blest under his labors. His preaching has been plain, direct, and earnest; and as a result over two hundred have indulged a hope in Christ, and are walking in the ways of truth, some sixty of whom have united with the Church. Prosperity has also attended the temporal interests of this Church, the Church property having been increased about $6,090 during the four years.

Brother Knowlton was returned to this Charge the past year, to act as a financial agent to assist in the erection of a new church; and we have a neat, commodious, and a *free-seated* house for the worship of God. Truly, his labors have been blest to our good. And as he goes from us, amid many regrets, he has the prayers of God's people of this place, that he may be as useful elsewhere as he has been here.

COM.

Denmark. — For about a half century the Methodist Society here has worshiped in the Universalist Church, Congregationalist chapel, and small school-house. About three years ago one of our old mothers in Israel, known as Aunt Hitty, thought a church could be built, and started a ladies' circle for the purpose of raising money for the worthy object, the result of which is we have a neat little church nearly completed. The audience-room is finished in brown ash, with black walnut trimmings, which we hope to dedicate in the month of June. At times there appeared mountains in the way of the project, but God made mole hills of them, and we passed over nicely. The house is now a success, and a glorious triumph of Methodism in this town.

W. S. MCINTIRE.

Items. — Rev. J. C. Andrews reports a good revival in the Baptist Church at Goodwin's Mills.

Rev. E. P. Roberts has been obliged, on account of ill health, to suspend his labors at Springvale.

The Gorham Congregational Society have granted their pastor, Rev. Mr. Ferris, a vacation of three months, for rest and recovery of his health.

Two spelling matches, held in the vestry of the first Baptist Church, Portland, have added seventy dollars to the funds of the Ladies' Burman (Mission) Circle.

Bishop Andrews spent last Sabbath in Portland, preaching at Chestnut Street in the morning and at Pine Street in the afternoon. He won the hearts of all the people.

[Continued on the 8th page.]

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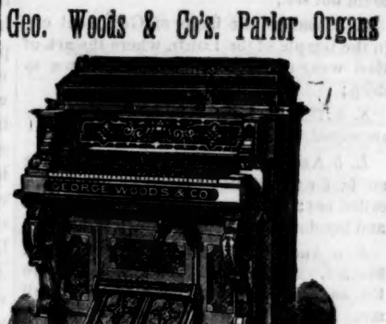
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THE SUNDAY SCHOOL.

Second Quarter.

Sunday, May 23.

Lesson VIII. 1 Samuel, iii, 1-10.

BY REV. D. C. KNOWLES.

THE CHILD SAMUEL.

Leader. 1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.

School. 2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

L. 3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

S. 4 That the LORD called Samuel; and he answered, Here am I.

L. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

S. 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

L. 7 Now Samuel did not yet know the LORD, neither was the word of the Lord yet revealed unto him.

S. 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me.

L. And Eli perceived that the LORD had called the child.

S. 9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

L. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel.

S. Then Samuel answered, Speak; for thy servant heareth.

Ministered unto the Lord. Samuel aided Eli in the care of the vessels of the Tabernacle. He was the errand-boy in the Lord's house. Wood was wanted for the altar, oil for the lamps, incense and bread for the tables, and numberless little things, that required many steps. A sprightly boy could be of great use to an old man in such labors, saving him that kind of toil that wears on the aged. It is instructive to notice that such acts are regarded as done unto the Lord. Life is a ministry, and all honest toil is a divine service. Every child that runs errands for its parents or employers is engaged in God's work. It is not necessary that it be distinctively religious, for all toil is done before God, and receives His approbation. It is a good thing for a child to receive such a training. It pays richly in after life. That parental affection that dresses children for idleness is wanting in the first principles of wisdom. The little ones should have some work to do, every day, and be taught that such service is as much a duty as the more formal acts of prayer. Such a training invests life with a divine glory that can be realized in no other way.

And the word of the Lord was precious — precious, because so rare. Heaven held few communications with earth. Not because there was no need of it, but because of the wickedness of the people. The exceeding sinfulness of the age is shown by the fact that the people suffered such sinners as the sons of Eli to engage in the sacred service of the Tabernacle. When the priests are base, the people are baser still. The morals of an age are always indicated by the morals of its public servants. Sin shuts up the doors of heaven. God withdraws from those who do not want Him. He only comes forth again in convincing revelations when somebody is waiting for Him, or asking with tears for His manifestations. A revival always begins in devout prayer from somebody.

No open vision — that is, no published prophecy. Pious individuals, doubtless, had private revelations, and frequent disclosures of God's glory; but the nation sat in darkness because no prophet, with the "thus saith the Lord," was sent forth to open the secrets of heaven. These were the dark days of Israel, upon whose midnight gloom Samuel arose like the coming of the sun after the night has passed.

At that time — in those days, without defining any definite period.

When Eli was laid down — he had retired to rest in his own apartments in the Tabernacle, or just outside its sacred enclosure.

Wax dim — by reason of old age. Eli's eyesight was failing. In the darkness, therefore, he would be comparatively helpless, from defective vision. This remark is thrown in to account for the conduct of Samuel in running to him so hastily. The keen-eyed boy was the old man's leader in the dark. He flew to his side, to give eyes to the blind.

And ere the lamp of God. These lights were lighted every evening, and cleansed in the morning, Exodus, xxx, 7, 8. This incident happened before the break of day, and as such an hour is said to be the darkest we see why Samuel hasted to the side of Eli. Darkness and dim eyes prompted a quick response from the faithful boy. Fidelity to his duties was a grand trait in his character. The call came just at the time of the most refreshing sleep, yet Samuel sprang to his post with an alacrity that proved him to have been a ready and willing servant.

The Lord called Samuel — not in a dream, but by an audible voice. Speech is as possible to God as to man. The instances are multiplied where the voice of God has been heard. It is no more difficult for God to talk than to make the winds blow. Vibrations of the air, in such modulated forms as to make words, are not half so mysterious or miraculous as the original production of the air itself. The greatest of all miracles is creation.

Here am I. This answer was to assure Eli that his supposed summons was heard. Samuel sent his voice ahead, to inform the old man of his speedy coming. Their apartments were evidently side by side. Samuel's promptness in running to Eli proves him to have been an obedient, helpful servant. The same spirit is manifested in his career as a prophet. He was as faithful to his heavenly Lord as to his earthly master. He never fled from duty, like Elijah. He never delayed in his allotted tasks, or complained of their hardship. The prophet was but the boy grown up. A man will usually reveal the same general traits of character in his Christian life as he does in his earthly relations. If he be a faithful and obedient servant, clerk, apprentice, he will show the same qualities in God's service. Shiftless laborers are shiftless Christians. An idler in one field of action will be an idler in all. There is wisdom, therefore, in admitting into the ministry only such as show the elements of success in business life. Christ called His apostles from among the toilers because He wanted them for a life of toil. From these ranks He has always recruited those ministers who have done noble deeds and won enduring success.

And he went and lay down. Samuel was as prompt to obey Eli's command to lie down as to get up. A well-trained boy was he. We suspect his culture was more from within than without. His mother's prayers had put him under the tuition of the Holy One, and he had learned the lessons of obedience through the sanctifying influences of the good Spirit. Curiosity would have prompted most boys to pause and ask questions of Eli about this call, but Samuel repressed the inquisitiveness of youth, and retired at once at his command.

For thou didst call me. The second call of God only confirmed Samuel's first impressions, that Eli had awakened him. His obedience is still further illustrated by returning a second time to his bed, at Eli's command. The majority of boys would have stopped to argue the case, but Samuel sweetly obeyed, accepting Eli's denial as final.

Samuel did not yet know the Lord. God had not yet communicated with him, as in after days. He did not know Him, as an inspirer of his mind. Subsequently he became familiar with Him, as the great Revealer of things present and to come. This event, therefore, was the beginning of new experiences. His life-work was now opening.

And Eli perceived. A dull scholar was Eli not to have perceived this long before. Had open visions been common in these days he would doubtless have had the suggestion sooner. How Eli's heart must have throbbed with expectation as the startling thought forced itself upon him, that the long silence was broken, and a message was on its way from heaven. His heart does not seem to have been envious because God had chosen the child as the medium of communication rather than himself. He gives his directions calmly, and with evident gladness and hope.

Go, lie down. These were wise directions. He placed the child in those conditions under which the call had first been made, and bid him await the issue. It is the part of wisdom to place oneself in the same attitude in which God first spoke to the heart. If certain conditions have led to serious reflections, such as attendance on public worship, the reading of certain passages of Scripture, or contact with a peculiar class of associates, he is wise indeed who seeks the same circumstances again. In so doing the blessed voice will be heard as before. But multitudes take the opposite course. They fly from God's call by flying from the conditions under which it first came. To go back to such conditions is equivalent to an invitation to the good Spirit to repeat His message. To fly from them is to say to God, "let me alone."

So Samuel went and lay down in his place — a child awaiting the coming of the great God! Yet there was no fear. Samuel was at peace with his Maker, and could hear His voice without trepidation. So ought every child to feel toward God. Conscious guilt would have made Samuel fly to Eli; conscious innocence made him lie expectant, without a tremor. The dark room had no terrors for him, even though Jehovah was concealed among the shadows. In this sense the golden text is applicable to us all. We must have the trustful innocence of little children, or heaven will be a place of torture.

And the Lord came, and stood. Samuel doubtless saw His appearance, as well as heard His voice. Hitherto he had seen nothing. The vision in a measure awed the child, for he fails to speak, as directed by Eli. He omits to call his mysterious visitor, Lord.

It is marvelous in our eyes that God should intrust to a child the secrets of the State, and the personal experiences of the highest dignitary in Israel. Samuel does not seem to have been elated by the fact that he had received a revelation, but, with an appreciation beyond his years, greatly saddened by its information. With a delicacy that reveals the nobility of his nature he sought to hide the revelations from the aged Eli; but when pressed to disclose it, he complied, with a spirit so tender and sympathetic, that we cannot fail to see in his manner marks of his pious training. To sum it all up in a word, it was good for Samuel that he had been consecrated to God from his youth, an experience that none of us can lose without the saddest consequences.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, May 23.

1 What is meant by "he ministered unto the Lord?"

2 How should we regard all labor?

3 Why was the Word of the Lord precious?

4 Why was it so rare?

5 What is meant by "open vision?"

6 When did God first call to Samuel?

7 Why did he run so hastily to Eli?

8 What trait of character does this indicate?

9 Where else did he show it?

10 Why did not the Lord reveal himself to Samuel at first?

11 How did He call him?

12 How does He call us?

13 Does He call us more than once?

14 How can we know His call?

15 Give other indications of Samuel's obedience to Eli?

16 What is meant by "he did not yet know the Lord?"

17 Who first suggested that God called him?

18 Was Eli envious of Samuel?

19 Wherein were his directions to Samuel wise?

20 Why was not Samuel afraid?

21 Did Samuel see the Lord?

22 What was revealed to him?

23 Why was it not revealed directly to Eli?

24 In what manner did he disclose it to Eli?

The Family.

MY THREE TREASURES.

BY M. E. NEVENS.

A flower, exquisite to behold,
Once in my garden bloomed;
With fragrance rare
It filled the air,
And all my life perfumed.

An angel plucked my treasured flower,
And bore it up to heaven,
Its beauty rare
Unfolding there;
'Twas only lent, not given.

A lovely little olive plant
Beside my table grew,
With gentle grace,
And angel face,
Exceeding fair to view.

The blight of sin, the dear Lord said,
Its beauty soon would dim;
I loved it well,
But said farewell,
And gave it back to Him.

One morn a tiny birdie came
And nestled on my breast;
And, folded there,
With loving care,
It sought no other rest.

My birdie with me yet remains,
To cheer me with her song;
Each day I pray
And "Father," say,

"Her precious life prolong,
To bless and brighten all my home,
One little beam of sun;"
Yet still I pray
For grace to say,
"Father, Thy will be done."

THE TEXT ON THE WALL.

A faithful Sunday-school teacher was about to be separated from her class of boys, whom she dearly loved, and resign her home, and many comforts, for a life of toil and hardship in heathen lands. Before bidding her pupils farewell she gave each one a book, and an appropriate text of Scripture to hang in his room. Harry Rogers' text was, "Thou, God, seest me."

Harry had a good many young friends, who actually ridiculed him for his fondness for Sabbath-school, and his attachment to his teacher; and we are sorry to say he dreaded their taunting remarks about his seeming piety, if he hung the text in a conspicuous place; but he had faithfully promised to do so, and kept his word.

For several days he noticed the words whenever he entered his room, and began to think they were a help to him; and no doubt they were.

The first time afterwards when some of his playmates came to see him, they noticed the illuminated texts, and one, pointing to it, said, "did your teacher make you hang that there?"

"Yes; I told her I would."

"I wonder she didn't make you promise not to play with wicked boys, like us, who don't hang Scripture verses on the wall." "It is all very well," said another, "to hang Bible words in a parson's study, but I don't want to be reminded that God is frowning on me whenever I have a little fun. I think you look pious already, Hal. Your teacher might have some hopes of you now."

"I must keep it there, I suppose," said Harry, "because I promised to, but I don't intend to look at it all the time; so you need not think I am in danger of becoming a saint right away."

Ah, cowardly boy! Then would have been the time to defend the right, and honor his teacher, and own his love to God, if, indeed, he possessed any love for his heavenly Father.

He would not own that he liked to do anything to please his teacher, and that, above all, God's words were precious to him. He really felt ashamed to have anything in his room that those boys said was just suitable for a minister's study.

One day, while alone, and apparently more impressed with the idea that his friends would come to see him again than with the thought that God could see him at all times, he resolved to avoid their sneers and ridicule by hanging a picture in front of the text, hiding it, as he thought, completely. Thinking [he had done a smart thing, he said to himself, "now the boys won't have anything to laugh at, and I have not broken my promise; the words hang there, all the same."

He was mistaken; the boys noticed the change the next time they came, and the deception too, and immediately called him a coward, and told him he wasn't much the better for going to Sunday-school.

One boy said, "I have thought of those words often, since I was here, and I believe they checked me several times when on the point of saying something wicked."

Another mounted a chair, and uncovered the text, saying, "I like to see people show their colors; and so long as you are a Bible-scholar you shan't cover up those words. Say, Hal, do you think your teacher meant to have you hang a screen over them?"

Harry was deeply mortified because his trick had been discovered, and, looking up at those words he had tried to conceal, felt their power, and was indeed humbled and ashamed when he realized that God saw him.

Turning towards his visitors, he said, "I was provoked with you, at first, boys, but now I thank you for reproving me. I ought to have set you a better example."

Finally, the boys owned that such sentences upon the wall would, if heeded, help them to be more honest and truthful in the school or the playroom; and in after years that group confessed to one another that they were often influenced for good, or restrained from evil, by the recollection of the text in Harry Rogers' room.

I will tell my young friends, in another chapter, of a blessing wrought by those holy words, in a way Harry had never dreamed of when he tried to hide his teacher's gift from his associates. S. G.

[To be continued.]

ABRAHAM.

BY SHEBNAH RICH.

And Abraham said unto Lot, "let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left." Genesis, xiii, 8, 9.

How right royally Terah's son, from Uz of the Chaldees, stands out in this Oriental picture! Mark the peaceful spirit, the tender relationship, the princely magnanimity of this old, true character. What a domain for a choice, as the fertile plains of Jordan stretch out on the left, and the land of Canaan and the cities of the plain meet Lot's uplifted eyes. The man, the time, the place, the occasion, the result, belong to the world.

The geography of this historic scene was where his tent had been at the beginning — between Bethel and Hai, about twelve miles north of Jerusalem, and midway between the great Mediterranean and the river Jordan, looking out upon a plain "even as the garden of the Lord, like the land of Egypt, as thou comest into Zoar." Here was first settled, without bloodshed, a question of strife. Here was the world's first Peace-Congress. The arbiters were the foremost men of the world. Their lives have been wrought into the web and woof of all time. Four thousand years after this event Daniel Webster and Lord Ashburton followed this example, settling a question of strife between their herdsmen for which the civilized world joined hands to do them honor.

This man Abraham, who was very rich in cattle, in silver and in gold, dwelling in tents, looking for a city that hath foundations, whose faith was counted unto him for righteousness, was not a perfect man, like God's servant Job, but much rather a man with strong human affinities, and, like Elias, subject to temptations. We are glad of the human side of this friend of God. Such a man God chose, to found a kingly race, whose throne should endure forever. Such a man God chose, as worthy of great promises, and worthy of great struggles. Such a man God always chooses for great tests. Such a man was David, and Nehemiah, and Peter, and Luther, and Cromwell.

Politic (in the good sense) as wise, prudent, sagacious, no doubt Abraham was the man for his place, and possessed talents of wonderful power and adaptation. His plea with the Lord for Sodom is a masterpiece of eloquence and sagacity. "Let not the Lord be angry, and I will speak but this once. Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake." His refusal to accept, from a thread to a shoe-latchet, from the captive kings, lest thou shouldst say, "I have made Abram rich," was chivalrous and Christian.

But Abraham's faith concerns us most — the simple faith of a child, yoked to the iron will of a gaint. Yielding perfect obedience to God, he commanded his children and his household after him. By faith he saw, in a smoking furnace and burning lamp, his seed as the stars of heaven, and as the sand that is upon the sea-shore; but with Abimelech He must have the seven ewe lambs as a witness that he had dug the well at Beersheba. By faith he could bind his son of promise upon the altar; but his well-tried prime minister, "this Eliezer of Damascus," whom he sends out on an errand of astute diplomacy, he commands to swear by the Lord of heaven and God of earth.

The lesson of this narrative is an important one to the Christian. Paul, as usual, strikes the key note of this man's faith. "And he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs, with him, of the same promise." Mark, *dwelling* with Isaac and Jacob, and having them as heirs who were not born. Luke adds, "and to his seed after him, when as yet he had no child." More than this, the promise was also for an inheritance in Canaan. Luke further says, "and He gave him none inheritance in it; no, not so much as to set his foot on." Clearly, Abraham did not inherit Canaan. He even purchased of Ephron, the son of Zohar, the cave of Machpelah, to bury his dead, for four hundred shekels of silver, current money. "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of sight."

Did God promise Abraham in vain, or mock his faith? Verily, if Abraham looked for the fulfillment of the promise in this life. But we find him giving up the ghost, in a good old age, and entering the heavenly Canaan. Here is the patience of the saints; here speaks the Comforter.

Brother man, God's promises lay hold on eternity; they roll back the golden gates. Abraham's life was as our life. We are promised blessings, but our sun goes down with no Canaan for an inheritance in sight. Nevertheless our city hath foundations, and abideth forever. "He beheld Abraham afar off, and Lazarus in his bosom." He who was very rich in silver and gold, and was denied the earthly Canaan, and he whose sores the dogs licked, and was denied the crumbs that fell from the rich man's table, dwell together in eternal companionship. Who shall say what is the inheritance that is denied us in this life? Who shall say what iron masks we lay down at the grave's mouth, or what we put on? Shall we not rather trust God, and say, "God will provide himself a lamb for a burnt-offering?" Shall we not rather hear God say, "fear not; I am thy shield, and thy exceeding great reward?"

PROVIDENTIALLY TAKEN.

BY A. B. WYMOUTH, M. A.

"Providentially spared." Thus a clergyman spoke,
When a mother escaped from the lightning's fell stroke.
Very true were the words that the minister said,
For God's vigilance saves our weak clay from the dead.

But a child was removed, in a twinkle of time,
From the earth and its dangers to yonder blest clime,
Where the sun ever shines, and the meads of soft green
In the beauty of summer forever are seen.

From all pain, and all sorrow and want ever free,
Little one, we sincerely congratulate thee;
With thy teachers and guardians angelic, dear child,
By the pleasures of wisdom and goodness beguiled,
Thou shalt onward, still onward progress evermore,
In the charming attainment of seraph-taught lore.

We will cease to lament, and will joyfully say,
"From the earth providentially taken away!"
Bereft mother, when Providence takes thee on high,
Thou shalt see thy child, waiting and watching close by!

DR. LOVICK PEIRCE.

We have rarely read anything more impressive than the letter of the venerable Dr. Lovick Peirce, of the Methodist Episcopal Church South, on the occasion of his ninety-first birthday, which occurred the 25th of last March. It is a remarkable document, coming from a hand wearied by so many years of service. It is as sprightly and almost as gushing with sentiment as if from one with the warm blood of young manhood in his veins. At the family re-union forty loving hearts — twenty-one of them great-grandchildren — were present. "It was a lively time," says the venerable patriarch; "sweetly so; there was nothing but gushing, joyous life." But the charm of the letter is the wonderful portraiture it gives of his late excellent wife. No painter could have placed a sharper, truer or more readily-recognized picture upon a canvass than he has given in this short, inimitable pen-drawing of his own and many another happy itinerant's wife: —

"I was married when I was twenty-four years, six months and four days old. We lived together forty-one years and seven months — which long period only matured and mellowed first love into richer affection. She closed her noble life May 14, 1850, while I was absent in attendance upon our second General Conference at St. Louis, Mo. Having finished her domestic duties, and read her morning lesson, she sat down to work, and, only exclaiming, 'what a pain in my head,' expired instantly. During her last years, next to her children, her delight was in an orphan asylum over which she presided; and, upon my first visit to her fresh grave, I found these orphan mourners gathered around it, and weeping as for a mother gone — a memorial more precious far than the jewels of a queen. She was one of many duplicates of Solomon's inspired conception of a true woman — concerning whom we might almost think he despaired of finding even one. The inspiration, however, was not to illustrate their scarcity, but to magnify their virtues. The price of such a woman, he says, 'is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.' All this I realized in her whom I wedded.

"I will be pardoned for thus introducing my deceased wife into this letter. It is due to her memory; and my apology is, that much of the credit awarded me in these days, when I was in labors more abundant, was due to her. If half sick, and open to persuasion to lie by, she was up early, getting everything ready, and with a thousand winning ways persuaded me off — always adding, 'I can bear anything better than for you to disappoint a congregation.' Of such a wife Solomon says, 'her children arise up and call her blessed; her husband also, and he praiseth her.' And it seems to me I might complete the quotation: 'Many daughters have done virtuously, but thou excellest them all.' But I will not say here what I always felt in my heart. I am recalling those precious memories because I want a reason for saying to my friends that the wives of itinerant Methodist preachers are models of womanly glory. It is characteristic of a true woman that, when she accepts the sphere of an itinerant minister's wife, she intends to fill it; and there are now in this connection many of the finest illustrations of womanly greatness and true moral courage that are furnished by the sex. The class described by Solomon have added a constellation of bright stars to our well-won glory in our self-sacrificing toil for the Gospel's sake. Many of them are living — a benediction to their husbands, and a blessing to the Church of God. Many have passed away — praise to their memory, and honor to their dust."

FOR THE YOUNGEST READERS.

THE HOLE IN THE CLOSET.

BY ANNIE B. MANLY.

Mrs. Bruce had one little son, whose name was Elias. He was a loving child, and full of glee. Sometimes, like some other little boys, Elias would forget what his mama told him, and he would disobey her; but then his heart would be sad, and he would not rest until he had confessed all.

Elias was very fond of walnuts, and many times he had made himself sick, eating too many.

Now Mrs. Bruce thought it best to have the basket of walnuts taken up stairs, and placed in a dark closet, where Elias could not see them, and be tempted to eat.

Mrs. Bruce had gone out, one day, leaving Elias with Bridget. But while she was busy with her work the little boy thought, "I will try to find those nuts. Mama would not care if I should eat just a very few, I am sure."

That is the way little boys and girls try to ease their conscience, very often, when they know they are doing what mama has forbidden.

Elias' black eyes now peeped into one closet, and then another, when, finally, his little foot hit the big basket, which he knew contained the nuts. He drew off the cover, then stood still a moment, and listened to see if he heard any noise. But all was quiet; so he shut the door, and filled his pockets. Then he went away from the house, and cracked and ate them all.

Later, as Elias sat by the window, and saw his mama coming, he did not feel quite as glad to welcome her as he usually did, for his conscience began to tell him that he had done very wrong. But then he tried to think, "perhaps mama never will know it; and that closet was so dark, may-be God could n't see very well."

Soon supper was ready, but Elias could not eat.

"What is the matter with my little boy?" asked his kind mama.

"I feel queer, mama; I can't eat!"

Soon Mrs. Bruce went up stairs, to put her little boy to bed, and to hear his evening prayer; but Elias could not pray that night, and he began to sob and cry, and soon he exclaimed,—

"Oh, mama, I have been so wicked this afternoon. I went into the closet, and took some nuts. I remembered you told me never to take them, but I thought you would n't know it."

"But you knew that God could see you, my child."

"No, mama; there was no hole in the closet for God to see through. I shut the door, and it was all dark."

"God is everywhere, my son. He knows even your thoughts. I have often told you this."

"I know you have, but I was thinking about those nice nuts, and I forgot. Will you forgive me, mama, and help me to ask God to forgive too?"

Elias knelt by his mama, and sobbed out his evening prayer. He asked God to forgive him, and to help him never to forget again.

God could always see him, even if there was no hole in the closet.

This was the last time that Elias disobeyed. He kept for his motto, "Thou, God, seest me;" and he began to love the Saviour, and found pleasure in remembering the precepts of the Bible.

Elias has never forgotten about the basket of nuts, and how he looked, to be sure that there was no hole in the closet. And he would like to tell all little children to obey their parents, remembering that God knows all things, and His eye penetrates every corner, however dark.

RELIGIOUS ITEMS.

Rev. G. W. Quereau, of Rock River Conference, for some time out of health, is so far restored as to be again ready for service.

Mr. Moody said in one of his London addresses, "we should have the faith of the little boy who, after asking God to grant a certain request, added, 'You will, Lord; I know You will.'"

James Lick, of San Francisco, the California millionaire, has revoked the trust deed conveying his property to trustees for various benevolent purposes. He wishes, with returning health, to give his personal attention to the execution of his designs. He confirms the acts heretofore performed by the trustees.

The diaries of the two missionaries of the Basle Society, Messrs. Kühne and Ramseyer, who were imprisoned by the Ashantees in 1869, have been published.

The General Association of the Liberal and Free Communion Baptists is to meet in Columbia, Ind., in Nov. 1875, to organize benevolent and Church enterprises.

The Methodists of Chicago have purchased a tract of land on the Lake shore, for re-locating their camp-grounds from Des Plaines.

The Liberia Conference has five Presiding Elders, 2,300 members, and 40 local preachers — an increase of 268 over last year. Bishop Roberts died while the Conference was in session.

The Montreal *Witness* publishes that Bishop Bourget and 46 ladies of Montreal have recently been converted.

Dean Stanley will deliver the address at the unveiling of the statue of Richard Baxter, at Kiderminster, in July.

Russell Hall, Montreal, has recently been purchased as a centre for Father Chiniquy's evangelistic labors, for $20,000.

It is stated in a daily that Bishop Loughlin publicly blessed three chimes of bells at St. Paul's Roman Catholic Church in Brooklyn, last Sunday. Well, what of it? Did it hurt the bells?

An independent German Lutheran Church on Wentworth Avenue, Chicago, Ill., has made formal application, through its pastor, to be admitted to the Reformed Episcopal Church.

The London papers of April 26th announce the death of the Rev. William Selwyn, D. D., for many years canon of Ely Cathedral, and eminent as a theologian.

A cable despatch announces the death of Henry George Augustus Ewald, the celebrated German Oriental and philological scholar, at 72 years of age. At the age of 20 he became a Professor in the College of Wolfenbuttel, in 1831 Professor of Philosophy, and afterward of Oriental Languages and Theology in Gottingen; in 1838 he accepted the Chair of Theology in the University of Tubingen. About 1848 he began to publish his writings, since which his contributions to literature have been voluminous and exceedingly valuable.

Travelers from Europe report a marked change in the old Roman Catholic countries, Protestant preaching now prevailing in every important place, even in Spain, last to yield to the spirit of toleration. The new elements tell upon society and education, as well as upon religion and theology. In Rome a Baptist church is opened within the walls of the old city, and Garibaldi attends to express his great satisfaction at the progress of free principles and good fellowship.

At a recent meeting of the Royal Geographical Society of England, Sir Henry Rawlinson and other members referred to the death of the Rev. Charles New, the Methodist missionary in Africa, as a great loss, not only to the Geographical Society, but also to the cause of Christianity.

A movement is started to celebrate the centennial of Methodism in North Carolina, the first Society being organized there in 1775, and the first Circuit formed in 1776.

Miss Smiley recently suggested that empty churches on rainy days represented a question of clothes rather than health. After reading Isaiah's enumeration of ancient finery (iii, 18–23), she remarked, "this is a small catalogue. Isaiah now would have needed a volume."

In India a native widow, of the highest Hindoo caste in Bombay, was recently married, over 500 friends being present at the ceremony, including a number of orthodox Brahmins. The groom was a leading member of the Prathana Somaj.

Mr. Sankey is a son of the Hon. David Sankey, of West New Castle, Pa., and the *Democrat* of that place says, "he is an intelligent Christian gentleman, a singer of the highest excellence, and in point of mental culture far superior to Mr. Moody."

ENIGMA.

My whole, consisting of 18 letters, is a exhortation all should heed.
My 8, 14, 2, 1 is an instrument of music.
My 5, 6, 17, 18 is a part of a bird.
My 9, 7, 6 is a grain.
My 15, 11, 4 is an enclosure.
My 16, 12, 10 form a sentence of 7 letters.
My 13 is a vowel.

J. B.

Answer to last week's Enigma: Nebuchadnezzar.

The Farm and Garden.

DIGEST OF APRIL RETURNS.

[From Department of Agriculture.]

The area in winter-wheat appears to have been increased last Fall about 7 per cent. A small portion of which, partially or wholly destroyed by the severity of Winter, will be replaced by other crops, as the vicissitudes of April weather shall indicate. The condition of the crop is far below that of last Spring. In the South generally the prospects are quite flattering, and the crop secure against all probable contingencies, excepting rust. In California a large breadth has been seeded.

The status of farm animals for the whole country is fully up to the average of Spring condition in a series of years, notwithstanding the remarkable severity of the winter. Even in sections where, from the combined ravages of droughts, chinch-bugs, and grasshoppers, scarcity of feed has been greatest, aggravated by cold of extraordinary intensity and duration, precaution in husbanding resources in hand, and in seasonably providing such others as could be made available, has resulted in bringing stock through in better condition than in previous milder winters with abundant feed, under indifferent treatment. In Kansas, cattle and sheep are reported in better condition in Leavenworth and Woodson Counties, because, feed being short, special precaution was taken beforehand to prepare for this exigency. Returns from the Southern States afford not a few indications that the old practice of making no antecedent preparation for stock in inclement winter-weather is being slowly, but in an annually-increasing ratio, superseded by the more humane and far more profitable economy of suitable protection from cold, storms, and starvation.

All kinds of farm-animals during the past year enjoyed a marked exemption from prevalent diseases, with the exception of the class of unknown maladies loosely designated by the term "hog-cholera," which, however, presented a less formidable list of losses than the previous year. Horses, like other classes of farm-animals, were generally healthy during the last year, though the severe and protracted Winter, with its long confinement and shortening supplies of food, produced more or less abnormal symptoms in the northern sections of the country. The most general type of disease was the catarrhal, which was noticed in all quarters of the Union.

As horticulturists are very apt to clear their trees in Spring of eggs, cocoons, etc., of insects, imagining that they are all injurious to vegetation, it will be well to warn them that some species are beneficial, by destroying injurious insects, and their clusters of eggs should be preserved, wherever found. Among these, a hexagonal mass of eggs will frequently be met with, cemented together with a species of gum or resin, from the insect commonly known in Maryland by the name of devil's horse, or nine-pronged wheel-bug. These eggs are deposited on the bark of trees, on fence-rails, under the eaves of outbuildings, or wherever the female chances to be at the time, to the number of 70 or more, each egg, when separated from the mass, presenting the appearance of a somewhat square flask, standing on its own bottom. The larvæ when young are blood-red, with black marks, and do not resemble the adult insect, excepting somewhat in form and habits. The larvæ, pupæ, and perfect insects feed upon all other insects they can overcome, not even sparing their own brethren. When very young they destroy great numbers of plant-lice, and when older they prey upon caterpillars, or indeed upon any other insect they can overpower. The perfect wheel-bug is a large and very singular looking insect, of very slow and deliberate motions when undisturbed, and stealing up to its prey. It is of a gray color, and has a high semi-circular ridge or projection on the crest of its thorax, armed with nine perfectly arranged teeth, or cog-like protuberances, like very short spokes or cogs of a wheel; hence the vulgar name of wheel-bug. As this insect is constantly employed, from the moment it is hatched, in searching for and destroying noxious insects, it may be considered a friend to the horticulturist and farmer. A dozen or so of these insects, placed near the nest of some of those caterpillars so destructive to our fruit and forest trees, will destroy almost every caterpillar in it in a short time, as they are exceedingly voracious, and each insect will destroy several caterpillars daily. Great care must be taken, however, when handling the adult insects, as they are very apt to sting, and the poisonous fluid they eject is extremely powerful, and much more painful than the sting of a large wasp or hornet.

BONE AS A MANURE.

The bones of all animal creation are composed of three substances — phosphoric acid, lime, and gelatine or glue — three of the best fertilizing substances to produce good seed. But where do the bones of animals come from? Certainly from the soil, through the grass, hay, grain, etc., consumed as food. Therefore, every horse, bullock, cow, sheep and hog sent off the farm, without returning a like quantity of bone to the earth, causes our land to yield less and less every year, till the land becomes what is termed worn out. Besides, every load of hay and every bushel of grain sold off the farm carries away the same material, as it is the hay and grain that makes the bones of our cattle, horses, etc. Five per cent. of all plants are composed of ten mineral substances, of which bone forms a large part, and which comes directly from the earth, while the fat of the animals is composed of carbon, oxygen, and hydrogen, three of the gases that plants take exclusively from the air, in the forms of carbonic acid and water, and which constitute about ninety-four per cent. of all plants. — *Louisville Courier Journal.*

Obituaries.

DAVID SMITH, of Springfield, Mass., entered into his rest April 9, 1875, aged 73 years.

He was born in West Springfield, and was apprenticed to and learned his trade of Mr. Spencer Flower, an old-time Methodist of Feeding Hills. In 1827 he came to Springfield, and established himself in the carriage business, in which he continued with great success till about two years since (his son, W. H. Smith, being associated with him for the last twenty years). He was remarkable for promptness in business matters to the last. He built up an extensive trade in the Southern States and the West Indies, making it a point of honor to do his work so that his patrons were sure of good, thorough workmanship. He amassed a handsome competence, and was long known as one of the wealthy men of the city.

His religious life dates from his sixteenth year, when he was converted at a camp-meeting in Simsbury, Conn. When he came to Springfield there were but two feeble Methodist Episcopal Churches in the place, the old Union Street (now the State Street) Church, and Asbury Chapel (since succeeded by the Florence Street Church). Brother S. united with the Union St. Church, his being the first Methodist family in the western part of the town. When the Pynchon St. Church (now Trinity) was organized, in 1843, he cast in his lot with that Society. He was long an active member there, and for many years the president of the board of trustees.

After the erection of Trinity Church he felt that duty called him to unite with a Society nearer his own residence, and in 1870 he became a member of the Central Church, since developed into the Grace Methodist Episcopal Church, whose elegant house of worship was recently dedicated, and for which Methodism is greatly indebted to him. He has been one of its chief men in counsel and in money, having at first subscribed $10,000, and afterward swelling the amount, by frequent gifts, to $18,000. He long felt that this was to be the closing act of his life for the Church, and frequently remarked, "if I could live to see that church built, and paid for, I should feel that my work was done." It is a noble monument to his memory, and the Society have very fittingly adorned the large rose window of the church with his portrait, wrought in glass.

His Christian life was characterized by the same steadiness of purpose that marked his business career. He appeared to be unacquainted with doubt or fear. His sickness was prolonged, and his sufferings intense; but he bore all with a commendable patience. In the last conversation had with him about his soul, he said, "more than fifty years ago the Methodist Episcopal Church showed me the Rock; I built on it, and am there now." He was always interested in Methodism, and leaves to the Academy at Wilbraham, to the Missionary Society, and to the Preachers' Aid Society, $1,000 each. We may truly say that a prince and a great man is fallen in Israel. His wife and daughter had passed into the heavens before him. He leaves one son, Wm. H. Smith, who succeeds to his business and estate. J. A. C.

Died, in Ashland, Jan. 23, 1875, at the residence of his daughter, ALANSON TAFT, aged 74 years.

During his last years Father T. had become somewhat infirm, and was unable to enjoy Church privileges as he once had done. He had grown hard of hearing, and could not listen to the preaching of the Word. Still, he delighted to meditate upon God's law, and he rested in the blessed promises of the Gospel. Those who knew him, loved him. His Christian spirit attracted even those who had no experience of divine grace in their own hearts. Having filled up more than the allotted three-score and ten of human life, like good old Simeon he could say, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." Surely, "the righteous shall be in everlasting remembrance." H. L.

MARY E. STAPLES died in Westboro', Mass., Feb. 4, 1875, aged 25 years.

Sister S. embraced religion when quite young, and joined the Methodist Episcopal Church, maintaining a symmetrical Christian life to the last. Naturally amiable and lovely, these traits, purified and beautified by the religion of Christ, drew around her a very large circle of devoted friends. In all her relations as daughter, sister, teacher, Sabbath-school scholar, or member of the Church, she was devoted and faithful. Indeed, none knew her but to love her. She always had a word of encouragement for her pastor, and of cheer for all. Her long and painful sickness was borne with unmurmuring resignation to the divine will. She often remarked, "I am resting sweetly in Jesus;" "Jesus is my very best friend." She loved her Bible to the last, and her secret meditations and private Christian life are seen in the very many passages which she had marked as peculiarly precious to her. Her death was just stepping through the gate to the inexpressible glory of the celestial world, for which she had been preparing in her labor and suffering here. She was followed to her grave by a very large circle of friends, who mourn her loss, feeling that none can fill her place.

BURTIS JUDD.

North Andover, Mass., May 1, 1875.

ELIZABETH EDWARDS died in Southbridge, Feb. 20, 1874, aged 80 years, 2 months, and 15 days.

"Mother Edwards" (as she was familiarly called) was converted in England, at the age of about 22, and came to this country in 1835, uniting with the Methodist Episcopal Church in Worcester. For many years previous to her death she had resided in Southbridge. She loved the Methodist Church, was always active in the social meetings, and a constant attendant upon all the means of grace when circumstances permitted. Her life was consistent with her profession. Death came quite suddenly, probably, to her and to her friends; but she was ready to go and be with Christ, which was far better. W. A. N.

Dr. CALEB BELCHER died in East Cumberland, R. I., April 7, aged 75 years.

Dr. Belcher's loss to the Church in Cumberland is more deeply felt than can be expressed. Since his residence in the town (from 1847, at the request of many citizens, to assume the medical practice left by the late Dr. Knight), he had been identified with the fortunes of the Society at Arnold's Mills in every good word and work — for many years superintendent of the Sunday-school, and for the whole period an official member. Dr. Belcher was born in the neighboring town of Wrentham, Mass., graduating at Brown University in 1823, and taking his medical degree at Harvard in 1827, and for twenty years residing in Falmouth, where he was converted; and though early and carefully trained as a strict Orthodox Congregationalist, his warm and generous nature could only be satisfied with the genial home in the Methodist Church. For nearly half a century he had been growing with its growth, and aiding its advancement by the wisdom of a sympathetic heart, a cultured mind, and a rich Christian experience. Habitually modest, he always exhibited such an exemplary life that both his walk and conversation gained for him the respect and the love of all who had any dealings with him. He said, a few weeks before his death, "I don't think I have lived wholly for myself"— an unselfish expression of a life-work which was nothing less than one of self-sacrifice and whole-souled devotion to the cause of his Lord and Master. His disease resulted from a heart trouble, known to himself alone for many years. He had arranged all his worldly affairs with great calmness, so that in every respect he may be said to have been prepared for the rest of paradise. He passed away without a struggle, and with unexpected suddenness. His funeral was solemnized on the following Sunday, the Rev. E. D. Hall, of Attleboro,' officiating, at which the attendance was very large, and marked by an unusual degree of real sorrow in the attendants outside of the family and immediate friends. Never was assurance clearer than at this solemn time, that at the general resurrection this corruptible would put on incorruption, and this mortal immortality. E. W. G.

LUCY J. BAKER died in South Yarmouth, of pneumonia, March 30, 1875, aged 55 years, 9 months, and 3 days.

Sister B. was converted about forty years ago, and at once joined the Methodist Episcopal Church in this place, continuing a faithful and esteemed member until her death. Ever disposed to underrate her own ability and goodness, she yet maintained a consistent, active Christian life, and her name will long be remembered as the name of a noble Christian woman. She endured many and severe afflictions, but in all was given "the victory through our Lord Jesus Christ." During the past winter she was called to part with a much loved daughter, under peculiarly sad circumstances. The blow seemed to crush her. The strong, hopeful spirit that had characterized her broke down, and her tired, worn body became an easy prey to disease. We laid the sacred dust by the side of husband and children gone before, believing that for her "to die was gain," and though clouds overshadowed us, there was sunlight on "the other side."

W. L. PHILLIPS.

Died, in Belmont, N. H., April 3, GOULD D. LADD, aged 70 years.

No man enjoyed the confidence and respect of the community to a greater degree than Brother L. For many years a member of the Methodist Episcopal Church here, he was known as an honest man, a good citizen, and an exemplary Christian. Having given up all his idols, his prayer was, "Thy will, O Lord, be done."

He died as the Christian dies — in the full hope of a glorious immortality. All who knew him on earth will mourn, and angels will rejoice in heaven. He leaves a wife and three sons — Gerry (with whom he lived and died), an estimable and respectable citizen; Dr. John, of Pittsfield; Breman, a merchant, of Laconia; and three sisters, besides a large circle of friends, to mourn his loss. J. W. BEAN.

East Tilton, N. H., April 7, 1875.

Died, at the residence of her daughter in Limington, March 7, 1875, Mrs. JANE SANBORN, of South Standish, Me., aged 67 years.

Though converted to Christ early in life, she did not join the Church till the death of her husband, who left her with five children. No mother in similar circumstances ever did more nobly. Her eulogy is best seen in her three sons (one of whom is an assistant physician in the State Hospital at Augusta, Me.) and two daughters, examples of her work, three of whom she saw converted. Her Christian life was uniform and consistent; her piety warm and fervent, but never impulsive. In misfortune she wavered not, but with steady faith in God went forward. Her last sickness was brief, and when called to face death, adjusting her worldly affairs, she adopted the words of David, "yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me;" and fell asleep in Jesus.

Her absence will long be deeply felt in her home, where her memory will ever be sacred. The Church and community also mourn her loss. P.

South Standish, Me.

Mrs. ELIZABETH, wife of Rev. E. Gerry, of Alfred, Me., died in Augusta, April 10, 1875, aged 64 years and 4 months.

Sister G. professed religion in Rochester, N. H., at the age of 19. For many years she shared the joys and sorrows of an itinerant in the Methodist Episcopal Church. She was characterized by a quick perception of duty and fitness, and a quiet, but efficient way of doing the right thing at the right time. Next to her own family she held the Church and its ministry in kind remembrance and loving sympathy. Her sickness was long and painful, but in all she was submissive, and over all she triumphed. She died, as the righteous die, calmly trusting, sweetly resting in the love of Jesus. As the sad tidings of her departure spread, many felt they had lost a "friend."

C. MUNGER.

In So. Truro, Mass., ANNA B. PAINE fell asleep in Jesus, April 9, 1875, after a long and severe illness.

Being the daughter of pious parents, she was early taught her need of a Saviour, and at the tender age of twelve years she gave her heart to Christ, and till her death, a period of four years, she was a beautiful, exemplary Christian, and gave undeniable proof that He is able to keep that which is committed to His care.

The bereaved parents in this, their hour of sorrow, are comforted not a little by the thought that the jewel so lately removed from them is safe in God's keeping. G. H. B.

The Methodist Episcopal Church in this city has lost another of its valued and venerable members. Mrs. LUCINDA SMITH (formerly Mrs. Trafton, of Maine), widow of the late Dr. Henry Smith, died, as she had lived, in the Lord, April 19, 1875, aged 70 years and 7 months.

From her early youth she was a Christian. Her experience was of the old Methodistic type, and was fully illustrated in the daily practice of her life. Intelligent, gentle, charitable, humble, trustful, patient in suffering, sweetly resigned to the will of God, devoted to her friends and her Church, her life was a benediction to society, and her death a demonstration of Christian triumph. J. THURSTON.

Dover, N. H., May 1, 1875.

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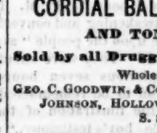
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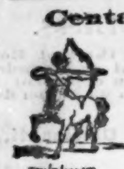
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CARBONEAR, NEWFOUNDLAND, Jan. 3, 1871

MR. JAMES I. FELLOWS,

DEAR SIR—I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrapper. His appetite soon began to return, and a voracious one it was too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand resumed its usual steadiness, and before he finished ten bottles his health was quite restored, and today not a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will he ever prescribe, recommend or give but yours.

I also recommended it to another consumptive, but have not heard from him since, as he lives in a distant part of the Island. Hoping this will give you some encouragement, I remain yours, &c.,

D. H. BURRIGE.

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Acknowledgments.

A CARD.—The Trustees of County Street M. E. Church, of New Bedford, gratefully acknowledge the receipt of $3,000 from the estate of George W. Howland, towards the procuring of a parsonage for said Church. The interest felt by our late brother in the welfare and success of our Church, and the memory of his good deeds will be ever fresh as the "savor of ointment poured forth."

JAMES TAYLOR, Chairman.

At a special meeting of the Trustees of the Thames Street M. E. Church the following preamble and resolutions were unanimously adopted, and ordered to be printed in the *Newport Mercury* and ZION'S HERALD:—

Whereas, Mrs. Susan E. Magner has, out of the great generosity of her noble Christian heart, given to the Thames Street M. E. Church the house and land now occupied by their pastor, and secured the same by deed to the Trustees of said Church, to be holden by them forever as a parsonage, therefore,—

Resolved, 1. That the heartfelt gratitude of the Trustees, and of the Church and congregation generally, is hereby tendered to our munificent benefactor.

2. That we will ever pray that the promise of the Saviour may be fully realized to her, that she may receive in this life an hundred fold, and in that hereafter everlasting life.

WM. J. HOLT, Pres't.
E. S. HILDRETH, Secretary.

Newport, R. I., May 1, 1875.

Church Register.

HERALD CALENDAR.

Worcester District Preachers' Meeting, at Grace Church, Worcester, 10 A. M.,	May 25
Norwich Dis't Min. Asso., at Rockville,	June 7-9

POST-OFFICE ADDRESSES.

Rev. L. D. Barrows, Plymouth, N. H.

Rev. Ira G. Sprague, Andover Corner, Oxford Co., Me.

WORCESTER DISTRICT.—The District Stewards will meet at Grace Church, Worcester, May 24, at 10 A. M. J. HASCALL.

Medford, May 2, 1875.

NORWICH DISTRICT MINISTERIAL ASSOCIATION, to be held in Rockville, June 7-9, 1875.

PROGRAMME.—Monday evening, Sermon, by S. J. Carroll; alternate, J. D. King.

Tuesday, 9 o'clock, Prayer-meeting; 9.30, Organization, and Business; 10, Essay: "Pastoral Visitation," Sherman, Anthony; 11, Exposition of Matt. 1, 21, Cady, Dearing; 2 P. M., Prayer-meeting; 2.30, Business; 3, Essay: "Is it Desirable to Hold District Conferences on Norwich District?" Haynes, Oldham; 4, Exposition: 1 Cor. xv, 28, E. F. Smith, Lovejoy.

Evening: Personal Experience, and Reports of the State of the Churches, by the Pastors. Speakers limited to three minutes each.

Wednesday, 9 A. M., Prayer-meeting; 9.30, Essay: "Future Punishment," Robinson, Paige; 11, Essay: "Difference between Regeneration and Entire Sanctification," Ela, Kingsley; 2 P. M., Prayer-meeting; 2.30, Essay: "The Spirit's Help in Preaching," Presbrey, Axtell; 3.30, Essay, "What Part of the Sabbath should be Devoted to a Bible Service?" James, Martin; 4.30, Business.

Evening service arranged by the pastor.

Will the pastors on the District all endeavor to be present through the entire meeting? Brethren to whom subjects are assigned will please send carefully prepared manuscripts, if unable to be present themselves. BOTH the brethren named after a subject are expected to be prepared on it.

Per order Committee,
W. H. STETSON.

FRAMINGHAM CAMP-MEETING will begin August 10, and continue one week.

D. SHERMAN.

THE FIRST DISTRICT CONFERENCE FOR THE FALL RIVER DISTRICT, for 1875-6, will be held at Stoughton, June 21-23.

The usual Disciplinary business will be transacted, and this literary programme will be followed:—

Preaching, Monday evening, R. W. C. Farnsworth; alternate, C. H. Ewer. Tuesday evening, A. Carroll; alternate, G. W. Wright.

ESSAYS: "Natural Science an Auxiliary to the Pulpit," Malcolm, Lamson; "Taxation of Church Property," McChesney, Fernald; "What is the Baptism of the Holy Ghost?" W. T. Harlow, J. Livesey; "Requisites for Successful Sunday-school Instruction," Boyden, Hyde; "The Bible View of Repentance," S. M. Beale, Whitcher; "Are any Modifications in the Presiding Eldership Desirable?" Gracey, Ballou.

The brother first named after each subject is expected to present a written essay; the second is expected to open the discussion.

W. T. WORTH, for the Committee.

THE PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION will be held in June. Exact time and place to be fixed by Rev. George W. Brewster, Presiding Elder of the District.

[Programme next week.]

J. C. GOWAN, Secretary.

Attleborough, Mass., May 4, 1875.

QUARTERLY MEETINGS.

BOSTON DISTRICT—FIRST QUARTER.

May—Egleston Sq., 5; Hanover St., 6; Temple St., 7; West Quincy, 8, 9; Wollaston, P. M., 9; Neponset, eve., 9; Revere St., 11; Bromfield St., 13; Harrison Sq., 14; Broadway, 15, 16; Dorchester St., P. M., 16; Washington Village, eve., 16; Newton, 18; Newtonville, 20; Dedham, 22, 23; Hyde Park, P. M., 23; Mattapan, eve., 23; Tremont St., 25; Church St., 27; Jamaica Plain, 28; Highlands, 29, 30; Winthrop St., P. M., 30; Ruggles St., eve., 30.

June—Dorchester, 1; Brookline, 3; Allston, 4; Roslindale, 2; So. Framingham, 5, 6; Saxonville, P. M., 6; Cochituate, eve., 6; Natick, 8; Holliston, 9; W. Medway, 10; Saratoga St., 12, 13; Meridian St., P. M., 13; Auburndale, 19, 20; Lower Falls, P. M., 20; Upper Falls, eve., 20; Highlandville, 22; Milford, 23; Mendon, 24; Franklin, 25; Norwood 26, 27; Walpole, P. M., 27; So. Walpole, eve., 27.

Malden, April 25. D. SHERMAN, P. E.

P. S. The District Stewards of Boston District are requested to meet at Bromfield Street Church, May 12, at 10 o'clock A. M. Pastors please notify.

DOVER DISTRICT—FIRST QUARTER.

May—1, 2, East Rochester; 2 (P. M.), Rochester; Great Falls, 8, 9, High St.; 9, 10, Main St.; 14, 16, P. M., Greenland; 15, 16, Portsmouth; 17, Kingston; 18, Raymond; 19, Fremont; 20, Milton Mills; 21, Moultonville; 22, 23, South Tamworth; 28, 30 (P. M.), Salem; 29, 30, No. Salem; 31, Pleasant St.

June—1, Methuen; 2, Trinity (Lawrence); 3, Haverhill, Wesley; 4, Grace Church; 5, 6, Candia; 6 (P. M.), Chester; 11, Epping; 12, 13, Amesbury; 13 (P. M.), South Amesbury; 14, E. Salisbury; 15, Seabrook; 16, Hampton; 17, Newmarket; 18, Londonderry; 19, 20, Derry; 25, Lawrence, Haverhill St.; 28, Garden Street; 26, 27, Dover; 29, Sandown; 30, Auburn.

July—3, 4, So. Newmarket; 4, 5, Exeter.

L. D. BARROWS.

Plymouth, N. H.

CLAREMONT DISTRICT—FIRST QUARTER.

May—Chesterfield, 8, 9; Cornish, 14; Canaan, 15, 16, A. M.; East Canaan, 16, P. M., 17; Enfield, 18; Enfield Center, 19; Lebanon, 20; No. Grantham and W. Enfield, 21, P. M.; Grantham, 21, eve.; Croydon, 22, P. M.; Sunapee, 22, 23, A. M.; Newport, 23, P. M., 24; Goshen, 23, eve; Claremont, 24; Marlow, 29, 30, A. M.; Lempster, 30, P. M.; So. Acworth, 31.

June—No. Charlestown, 1; W. Unity, 2; E. Washington, 3; Hillsboro' Center, 4; Hillsboro' Bridge, 5, 6, A. M.; Deering, 6, P. M.; Antrim, 7; Henniker, 8; Wilmot, 10; No. Wilmot, 11; Bristol, 12, 13; Webster, 14; Contoocook, 15; Winchester, 19, 20, A. M.; Hinsdale, 20, P. M.; Marlboro', 26, 27, A. M.; Keene, 27, P. M.

July—Fitzwilliam, 3, 4; Richmond, 4, eve.; Rindge, 9; New Ipswich, 10, 11; Brookline, 12; Milford, 13; Amherst, 14; Nashua, Main St., 15; Chestnut St., 16; Goffstown, 17, 18; Hudson, 19.

Keene, N. H., April 27. M. T. CILLEY.

NORWICH DISTRICT—FIRST QUARTER.
[Remainder.]

May—Haddam Neck, 22, 23, A. M.; Portland, 23, eve.; Moosup, 25; Gurleyville, 26; Lyme, 27; Chesterfield, 28; Niantic, 29, 30.

June—Quarryville, 1; No. Manchester, 2; Rockville, 3; Vernon, 5, 6; Preachers' Meeting, at Rockville, 7-9; Tolland, 13, 9.30 A. M.; Square Pond, 13, 1.30 P. M.; Colchester, 15; Moodus, 16; Marlboro', 17, 3 P. M.; E. Hampton, 17, eve.; Greeneville, 19, 20, A. M.; East Main St., 20, P. M.; Baltic, 22; Versailles, 23; Somers, 24; Hazardville, 25; Thompsonville, 26, 27, A. M.; Warehouse Point, 27, P. M.; Attawaugan, 29; Danielsonville, 30.

July—Central Norwich, 2; Tolland Depot, 4, 10 A. M.; Willington, 4, 1.30 P. M.; Staffordville, 6; Stafford Springs, 7; Montville, 11; Hopeville, 17, 18, A. M.; Griswold, 18, eve.

Pastors will please have written reports. Class-leaders, also, be prepared to give definite information of condition and attendance of classes. May the Holy Spirit lead to a general uprising of the people in the work of the Lord!

W. H. STETSON.

WORCESTER DISTRICT—FIRST QUARTER.

April—Shrewsbury, 29; Westboro', 30.

May—Ashland, 1, 2; Hopkinton, P. M., 2; Upton, eve., 2; Laurel St., 7; Whitinsville, 8, 9; East Douglas, P. M., 9; Grace Ch., 14; Millbury, 15, 16; N. E. Village, P. M., 16; Trinity, 21; Oxford, 22, 23; Dudley, P. M., 23; Webster, eve., 23; Webster Sq., 24; Palmer, 29, 30; Bond's Village, P. M., 30; Belchertown, eve., 30; Enfield, 31.

June—Dana, 1; North Prescott Circuit, 2; Hubbardston, 8; Barre, 9; Princeton, 10; Oakdale, 11; Coral St., 17; Cherry Valley and Leicester, 2 P. M., 18; Spencer, eve., 18; Brookfield, 19, 20; N. Brookfield, P. M., 20; W. Brookfield, eve., 20; Ware, 25; Monson, 26, 27; Wales, P. M., 27; Warren, eve., 27; Charlton City, 2 P. M., 28; Southbridge, eve., 28.

J. HASCALL.

Medford, April 26, 1875.

Marriages.

In Dorchester, April 29, by Rev. D. H. Ela, Wm. C. Hall to Miss Estella S., daughter of John Roble, esq.

In South Paris, Me., May 4, by Rev. Ira G. Sprague, Rev. S. D. Brown, of the Maine Conference, to Miss Hattie E. Rawson, both of Paris, Me.

The Ames Plow Co., at Quincy Hall, over the Market, are out with a very attractive advertisement, headed with a beautiful monogram. Any one in want of vegetable, grass, or flower seeds for their Spring planting, can find them at their great Emporium, in every conceivable variety, and at lowest prices. They also keep a large and well-selected stock of tools of every description, from those required by a lady for a flower-plat, to the larger ones need by the farmer in the heaviest work. Their place is central, easy of access, and will well repay a visit by any and all visiting the city, especially at this season of the year.

Messss. Geo. H. Bush & Co., at 141 Milk Street, this city, advertise a *paint* for which they claim special advantages. It has been tested by chemists, and many who have used it, and pronounced the cheapest and most durable of any in use. The process of mixing, its cheapness, durability, and other most excellent qualities are very clearly set forth in their advertisement, to which the reader is referred for fuller and better information than those not familiar with the commodity can give.

NEW HAVEN.—In the United States Circuit Court here, on Wednesday, Judge Shipman entered a final decree for the plaintiff in the suit of the Averill Chemical Paint Company *vs.* Monson & Rogers, manufacturers of Blakeslie's chemical paint, and granted a perpetual injunction.

Mr. J. W. Griggs, at 59 Bromfield Street, dealer in enameled slate mantles, brackets, shelves, sinks, blackboards for schools, parlor grates, etc., etc., is again out in our advertising columns, and claims the notice of all desiring his line of goods, which he keeps constantly on hand, and manufactures to order at short notice, and at prices to suit the times.

Cushman & Brooks, at 33 to 39 Temple Place, advertise in our columns this week, a rich and varied stock of millinery goods, which every lady would do well to examine before purchasing elsewhere. These goods consist of straw, chip, leghorn and Neapolitan hats and bonnets of the latest and most tasty modes. Paris flowers, ribbons, laces, veils, jet sprays, ornaments, etc., besides other attractive articles too numerous to mention in detail. A correct idea of them can only be obtained by a careful examination, which we would recommend to all.

Moody and Sankey, creating such a revival furore in Great Britain, doubtless owe much of their success to the popularity of their hymn tunes. Sankey's best efforts are in the "Gospel Singer," Philip Phillips' new book for Sunday-schools. Sample copy by mail, 35 cents. Lee & Walker, publishers, Philadelphia, Pa.

No more pimples need be seen upon woman's fair cheeks, if she will only use "Constantine's Tar Soap." It don't conceal them, as do the deadly lotions and pomades, but cleanses the skin, and eradicates the disease. Pimples, avaunt! Enter, health and rosy cheeks. Sold by Druggists.

If there are any of our readers who have not tried Dobbins' Electric Soap (made by I. L. Cragin & Co., Boston), we advise them to give it one trial, for their own sake. Have your grocer get it.

An eminent divine says, "I have been using the Peruvian Syrup. It gives me new vigor, buoyancy of spirits, elasticity of muscle." Seth W. Fowle & Sons, Boston, will send, free, a pamphlet of 32 pages, containing a full account of this remarkable medicine, to any one sending them their address.

JERUSALEM IN BOSTON.—The realistic and beautiful Cyclorama which has been so long open at the Pantheon, 658 Washington Street, is rapidly meeting with the approbation of the religious element of this city, and now stands, in the estimation of all lovers of the pure in art and chaste in entertainment, as being the best place in Boston to while away an hour, whether for amusement or instruction. The wonderful effect produced in the Cyclorama startles the beholder, and creates a strange feeling of awe at the life-like reality of the scene. It seems as if the city was actually stretched at your feet. The eye gazes over miles and miles of varying landscape, while the many historic places in and around that interesting and historic place are unfolded, one by one, as if nature herself had lent her aid to the enchanting scene. Taking in all its features, it is a marvel of mechanism and art, and has already received the testimony of many persons who have actually been to Jerusalem, as being wonderfully correct and truthful in its details. Among those who give their testimony, may be mentioned the Rev. D. C. Eddy, Mrs. B. Richardson and others. It will continue during the week, and most liberal arrangements are offered that all Sabbath-schools may attend in a body. To all we say, visit the Cyclorama before its removal to other cities.

The seeds of consumption can be destroyed by the use of Adamson's Botanic Cough Balsam. Don't delay its use till too late.

Now is the time for Spring Clothing, and in our advertising columns will be found a very neat and modest card of Messrs. Geo. H. Lane & Co., 31 & 32 Dock Square. This firm keep a large stock of seasonable goods, to which they invite the attention of the public. Their place is central, and their prices as low as *can* be for goods which will give satisfaction.

Rev. Henry Morgan is home again, from six weeks' lecturing in Ohio and New York. His last and most successful lecture was in the University Avenue M. E. Church, Syracuse, under Chancellor E. O. Haven, a staunch friend of Mr. Morgan, when first settling in Boston. Mr. Morgan's Book, "Shadowy Hand Life Struggles," was quite popular there, over one hundred being purchased by the audience. The tenth thousand of this work is soon to be issued, principally for agents. Agents are allowed one hundred per cent. Mr. Morgan will return to the West in September, to work for the Temperance Crusaders.

EUREKA MACHINE SILK. You may journey o'er the raging main,
A better thread to find,
But for a sewing silk, you'll see
EUREKA'S not behind.

SELFISHNESS.

While some seek others' happiness,
Far greater number seek their own;
Few seek how others they may bless,
Content to live for "*self alone.*"
Such seem to us to be *unwise*,
And soon or later they will see
That they have lost the greatest "*prize*,"
By spending life so *selfishly*.
To BOYS who wish for better "CLOTHES,"
Let parents oft this "*hint*" repeat,
And buy their Clothes at GEORGE FENNO'S,
Corner of Beach and Washington street.

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[Continued from 5th page.]

His sermons were interesting and able. Such Episcopal visitations give inspiration to the Churches.

The anniversary of the Portland Auxiliaries of the W. F. M. S. was held last Sabbath evening at Congress Street Methodist Episcopal Church. Bishop Andrews was present, and made an interesting address, greatly encouraging the ladies.

Chestnut Street Church, Portland, took their annual missionary collection last Sabbath, raising a round $1,000—$100 in advance of their apportionment. Advance is the motto of Bother Jones and his people.

The late Mr. Merrill Hunt, an official member of the Methodist Church in Winthrop, left by will several hundred dollars to the Society for the support of the Gospel. A noble act. Brother H. was a devoted and useful member. He died in Christian triumph. C.

A sad and mortifying fact, in connection with the recent robbery of valuables from the residence of a Portland city clergyman, was the statement that the thieves regaled themselves from a stock of liquors kept in the cellar of said clergyman. Shame on the minister of Christ who, in the present sanguine struggles against the rum traffic, will give such aid and comfort to this enemy of Christ and humanity.

The Gorham Seminary, under the Principalship of Brother Wilson, continues to prosper; 145 pupils are in attendance. L.

EAST MAINE.

Rev. Jesse Harriman, of the East Maine Conference, lately deceased, bequeathed the residue of his property, after making provision for his family, to the Missionary, Church Extension and Freedmen's Aid Societies, in equal proportion.

Items.—Rev. L. D. Wardwell, the deservedly popular Presiding Elder of the Rockland District, whose health was thought by some to be failing, is, notwithstanding his hard journeys through the severe cold and storms of the past winter, in fair health, and will be able, after a few days' rest at Conference, to mount the "long horse" for another year's ride.

Rev. W. W. Marsh is closing his third year at Damariscotta, where his labors have been greatly blessed to the people, who exceedingly regret that he cannot be returned the fourth year.

Rev. C. E. Springer's labors at Wiscasset have been attended with good results. A parsonage has been purchased, in a pleasant part of the village. A number have professed religion and joined class.

Rev. B. S. Arey is considerably worn by his earnest revival labors at Sheepscot Bridge, which have resulted in some thirty-five or forty conversions.

North and East Vassalboro' has had prosperity under the labors of Rev. G. G. Winslow. The church at the North has been painted and repaired, a debt contracted when it was built has been paid off, and the ladies' society have recently purchased of Benner Brothers (Lowell, Mass.) a very nice carpet, with which to beautify the church. At the East and vicinity there has been quite a revival. Thirty two have joined on probation during the year.

Winslow and Vassalboro' have been visited with a gracious revival, under the labors of Rev. S. L. Hanscom, who is one of our earnest workers. ***.

NEW HAMPSHIRE.

The Tabernacle Methodist Episcopal Church, Manchester, was organized Sunday, May 2. Rev. J. Benson Hamilton, transferred from the New England Conference, to take charge of the new enterprise, preached morning and evening. The Society has secured Music Hall, a beautiful room, seating eleven hundred. It is situated on the main thoroughfare, and is a capital location to reach the masses. The church will be run upon the plan of Tremont Temple. It will be the Stranger's Sabbath Home and the People's Free Church. The Church was organized with one hundred and fifteen live members. A large congregation was present to hear the new pastor. In the evening the spacious hall was nearly filled.

Gleanings.—Rev. H. L. Kelsey has accepted a call to become pastor of the Congregational Church of Hollis. The best wishes of Mr. Kelsey's old associates in our Conference will follow him in his new relations.

Rev. N. J. Jones ceased to be pastor of the Congregational Church in Lyndeborough, April 18.

Rev. L. E. Beckwith is to preach a year for the Unitarians in Milford.

Good revivals are in progress in Peterboro' and Hancock. At Goffstown 30 united with the Congregational Church, and 10 with the Episcopal, on a recent Sabbath.

Rev. Mr. Bunker, pastor of the Methodist Episcopal Church at East Rochester, and wife, were warmly welcomed by their parishioners, on their return from Conference for a second year's work. There was a gathering at the church, and presents were made of greenbacks and useful articles.

On Sunday, May 2, twenty-seven were added to the South Congregational Church of Concord, and twenty-eight to the North.

Rev. Mr. Ketchum closed a pastorate of eight years and a half in Bristol, May 2. On the evening of the 4th his old parishioners made him a surprise visit, and left substantial tokens of their esteem.

Rev. S. W. Brown, Unitarian, of Dover, has just closed a five years' pastorate. He leaves Dover with the high regard of the community.

Rev. Nehemiah L. Chase, a member of the N. H. Conference since 1842, died at his home in Manchester on the 3d instant, aged 61 years. For some six years before his death Mr. Chase had held a superannuate's relation, and much of the time had served as agent of the N. H. Bible Society. He was eminently a pious, devoted laborer in the cause of Christ, and was much beloved by his brethren in the ministry. He leaves a widow and an adopted daughter.

Rev. Luther F. McKinney, of South Newmarket, accepts a call to the Universalist Society of Manchester, salary $1,800. He commenced his labors May 2.

Rev. Mr. Gould, of Maine, has become pastor of the Baptist Church at Northwood.

Rev. L. P. Cushman, of the Methodist Episcopal Church at Tilton, baptized forty persons on the 11th.

Rev. J. N. Rich, of Taunton, Mass., accepts a call to Gilford Village.

Rev. S. L. Wheeler of Lyme Center, closed his labors there April 4.

Rev. E. J. Wilson, Baptist, of Hanover, has resigned.

Rev. Dr. Hubbard, the esteemed rector of Trinity Church, Claremont, has been compelled by failing health to tender his resignation.

Rev. H. A. Philbrook, of the Universalist Church, Nashua, is called to Pawtucket, R. I. He will probably accept.

The Christian Church at Rye is undergoing extensive repairs.

Dr. A. A. Miner, of Boston, gives the annual address before the Tilden Ladies' Seminary, June 7. H.

The second Sabbath in April was a great day at Bethel Methodist Episcopal Church, Philadelphia, Rev. R. W. Humphriss pastor. An experience meeting, at 3 P. M., continued until 5 o'clock, when, as the pastor was about to close, a little boy, who had made several fruitless attempts to speak, was observed standing, and was told to give his testimony. With tremulous voice and deep feeling he told his love for the Saviour; how six of the family had been brought to Jesus, but that his parents were unsaved; and then thrillingly appealed to the vast audience (about 1500), crowding the beautiful and spacious edifice, to pray for their salvation. The whole congregation was powerfully moved. A prayer-meeting was immediately commenced, about thirty arising to ask for prayers. Nearly half that number bowed at the altar during the service, which continued until ten o'clock, the pastor preaching at the usual hour, 7½ P. M. It was a great gust of awakening and converting power, that came upon the people "as a rushing, mighty wind." They were shouting happy. That glorious seven hours' meeting is an occasion to be remembered. And how beautiful the illustration of the Scripture in the little boy's testimony, "a little child shall lead them."

Middletown Correspondence.

The short Spring vacation has passed, and, almost before we realize that the last term of the year has begun, one fourth of it is gone. The term opened April 15th, with few absentees, and thus far the work has proved pleasant. That may seem an unnecessary statement, but will not be regarded as such by men who know what college work in summer was in the days when the term did not close till the latter part of July. Some work of the Spring term was anything but pleasant then. This year, however, we have experienced no inconvenience from heat. The Fall and Winter terms are generally considered the best for study. In the Fall the air is bracing, and in the Winter the out-door attractions are few. But this year the mantle of Winter seems really to have fallen on his daughter, Spring; and we have experienced little interference with our studies from the languor which usually accompanies the advent of warmer weather. Overcoats and fires are yet in demand. This afternoon we saw a student crossing the campus, on his return from a Maying expedition, bearing with pride a single blossom of the trailing arbutus. Any less hardy flower has as yet, we think, refused to risk a repetition of the "cold snap."

We are, however, inclined to think that Spring is really here, for the Connecticut is "open to navigation." There is a point on High Street, a few rods north of the college grounds, the view from which is one of rare beauty. In the distance the river contracts to the Narrows, and making there a sudden turn, disappears from sight, so that from the point of observation mentioned it looks like a mountain lake. On the east side is Cobalt Mountain, precipitous toward the river, but stretching northward in a long range of high hills, which continue as far as the eye can see. Nearer is Portland, a village on a hill; and between this eminence and the range of hills a valley trends northward, appearing, from our position, to be covered with forests, as in the days when colleges and the civilization of which they are the outgrowth were things unknown on the banks of the lovely Connecticut; while only a white speck here and there shows that amid these forests the New England farmer has his home.

A day or two since a new beauty was added to the scene. A sight rarely beheld, we think, in Middletown, was that of ten schooners ascending the river. Our eyes, accustomed in former times to scenes far different from those of an inland town, were gladdened at this reminder of scenes in other days familiar. There was poetry in the sight. We suspect, however, that its greatest charm for our companion lay in the indication which it furnished, that people really believed they could ascend the river without danger of being frozen in.

The meetings continue to be of unusual interest, though it has been thought advisable to have none extra. Prof. Rice preached, last Sabbath, from the text, "Thy will be done." We should be glad to furnish a full report of the sermon if we could.

The class of '75, now within a few weeks of graduation, have for the first time had their ranks broken by death. The name heard first when the class-roll was called is stricken from it. A. W. Adams died at Danville, New York, April 23d. We had hoped to graduate before death claimed any of us. We had even arranged for a new feature in the class-day exercises—a thanksgiving ceremony, a testimony of our gratitude for our unusual exemption from loss by death. This ceremony, in the appointment to which, if we mistake not, the brother taken from us participated, must now be changed to an *in memoriam* service.

We find an abundance of subjects to occupy our attention this term. The appointment of Commencement orators, and kindred matters, are full of interest to the seniors. But uppermost in the minds of some of them, we think, is the question which must soon be answered. How shall I meet the responsibilities which must now be squarely met? WA-HOL.

TO ALL, particularly invalids, spring is a trying season. Indications of sickness should at once be attended to. Fatal diseases may be caused by allowing the bowels to become constipated, and the system to remain in a disordered condition, until the disorder has time to develop itself. An ounce of prevention is worth a pound of cure, is an old and truthful saying. Therefore, we advise all who are troubled with the complaints now very prevalent, headache, indigestion disordered liver, want of appetite, nausea, or feverish skin, to take, without delay, Schenck's Mandrake Pills. We know of no remedy so harmless and decisive in its action. It at once strikes at the root of the disease, and produces a healthy tone to the system. People never need suffer from any disease arising from a disordered condition of the liver if they would take this excellent medicine when they feel the first indications of the malady. Families leaving home for summer months should take three or four boxes of these pills with them. They have an almost instantaneous effect. They will relieve the patient of headache in one or two hours, and will rapidly cleanse the liver of surrounding bile, and will effectually prevent a bilious attack. They are sold by all druggists. 74

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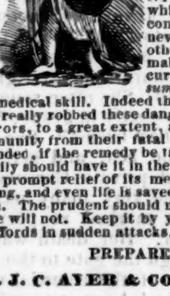
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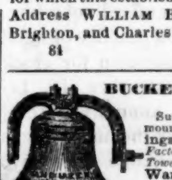
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